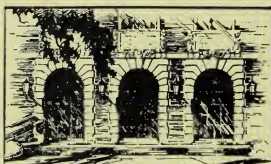



THE HOLY
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PART III



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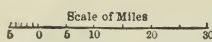




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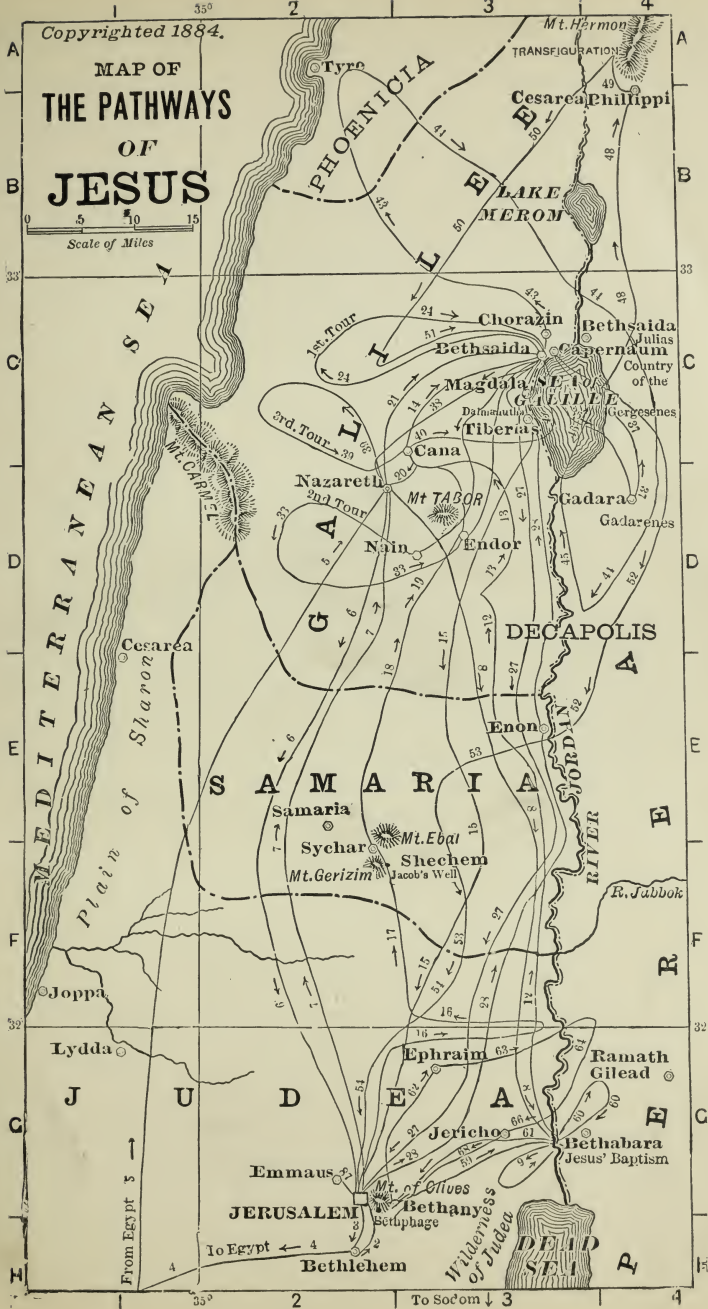
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CHRIST



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MAP OF THE PATHWAYS OF JESUS

Scale of Miles



PRINCIPAL PLACES VISITED.

No.	Loca- tion.	No.	Loca- tion.
INFANCY AND CHILD- HOOD.		50. Thro' Galilee.....(C. 3)	
1. Bethlehem.....(H. 2)		51. Capernaum.....(C. 3)	
2. Jerusalem.....(G. 2)		52. Thro' Perea.....(D. 4)	
3. Bethlehem.....(H. 2)		53. Thro' Samaria.....(E. 3)	
4. Egypt.....(H. 1)		FEAST OF TABERNACLES TO FINAL ARR. AT BETHANY.	
5. Nazareth.....(D. 2)		54. JERUSALEM.....(G. 2)	
6. Jerusalem.....(G. 2)		55. Near Jerusalem..(G. 2)	
7. Nazareth.....(D. 2)		56. Bethany.....(G. 2)	
BEGINNING OF MINIS- TRY.		57. Judea.....(G. 2)	
8. River Jordan.....(G. 3)		58. FEAST OF DEDICATION.	
9. Desert of Judea..(G. 3)		59. Bethabara.....(G. 3)	
10. Bethabara.....(G. 3)		60. Perea.....(G. 4)	
11. River Jordan.....(G. 3)		61. Bethany.....(G. 3)	
12. Galilee.....(D. 3)		62. Ephraim.....(G. 3)	
13. Cana.....(C. 3)		63. Judea.....(G. 3)	
14. Capernaum.....(C. 3)		64. Perea.....(G. 4)	
1ST TO 2D PASSOVER.		65. Near Jericho.....(G. 3)	
15. JERUSALEM.....(G. 2)		66. Jericho.....(G. 3)	
16. Country of Judea.(G. 3)		67. Near Jerusalem..(G. 2)	
17. Shechem.....(F. 2)		68. Bethany.....(G. 2)	
18. Galilee.....(E. 2)		FIRST PART OF THE LAST PASSOVER WEEK.	
19. Cana.....(C. 3)		69. ENTRY INTO JERUS. (a)	
20. Nazareth.....(D. 2)		70. Bethany (a).	
21. Capernaum.....(C. 3)		71. Jerusalem (b).	
22. Sea of Galilee....(C. 3)		72. Bethany (b).	
23. Capernaum.....(C. 3)		73. Jerusalem (c).	
24. Galilee, 1st tour.(C. 2, 3)		74. Mount of Olives (c).	
25. Capernaum.....(C. 3)		75. Bethany (a).	
26. Galilee..... —		76. Jerusalem (d).	
2D TO 3D PASSOVER.		77. Mount of Olives (d).	
27. JERUSALEM.....(G. 2)		BETRAYAL AND CRUCI- FIXION.	
28. Judea.....(G. 3)		78. Gethsemane (d).	
29. Sea of Galilee....(C. 3)		79. To ANNAS (d).	
30. Near Capernaum.(C. 3)		80. To CAIAPHAS AND SAN- HEDRIM (d).	
31. Capernaum.....(C. 3)		81. To PILATE (d).	
32. Near Nain.....(D. 3)		82. To HEROD (d).	
33. Galilee, 2d tour..(D. 2)		83. To PILATE (d).	
34. Nr. Sea of Galilee.(C. 3)		84. GOLGOTHA (d).	
35. On Sea of Galilee.(C. 3)		85. SEPULCHRE (d).	
36. Gadara.....(C. 4)		THE GREAT FORTY DAYS.	
37. Capernaum.....(C. 3)		86. To MARY MAGDALENE.	
38. Nazareth.....(D. 2)		87. EMMAUS.....(G. 2)	
39. Galilee, 3d tour..(C. 2)		88. Jerusalem.....(G. 2)	
40. Nr. Sea of Galilee.(C. 3)		89. Sea of Galilee....(C. 3)	
41. On Sea of Galilee.(C. 3)		90. Mt. in Galilee....(C. 3)	
42. Capernaum.....(C. 3)		91. Jerusalem.....(G. 2)	
3D PASSOVER TO FEAST OF TABERNACLES.		92. BETHANY—ASCENSION.	
43. Land of Tyre....(A. 2)			
44. Decapolis.....(D. 3, 4)			
45. Nr. Sea of Galilee.(C. 3)			
46. N.E. of Sea of Gal.(C. 4)		(a) See DIAGRAM I.	
47. Bethsaida.....(C. 4)		(b) " " II.	
48. Nr. Ces. Philippi.(B. 4)		(c) " " III.	
49. TRANSFIGURAT'N.(A. 4)		(d) " " IV.	

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THE HOLY LIFE:

A Contribution to the Historical Development of,
AND

A CRITICAL EXPOSITION,

COMPRISING  ALL THAT IS

Told us in the Four Gospels Concerning,

THE LIFE OF JESUS OF NAZARETH

BY

HENRY MARTYN PAYNTER,

AUTHOR OF

"THE SHADOW ON THE HEARTH," "A RENOVATED EARTH," "OUR
DUTY IN THE PRESENT CRISIS," "BRIEF HISTORY OF THE
WAR IN MISSOURI," "THE HOLY LIFE, PARTS I
AND II," "THE HOLY SUPPER," "THE HO-
LY SORROW," "THE HOLY DEATH,"
"THE HOLY RESURRECTION," &c

PART III.

Containing all the facts in their historical development, of Jesus' Galilean min-
istry, down to the close of His third circuit.

FIFTH EDITION.

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PRELIMINARY STUDY.

Certain Characteristics of Jesus' Galilæan Ministry.

 HIS ministry began April, A. D. 28. It had been preceded by His Judæan ministry, which was the subject treated of in Part II, and whose object had been the acceptance by the nation, through their legal representatives, of Him as its Messiah. To this end He had been pointed out to a deputation from the Sanhedrim as the Son of God, and had presented Himself, first in the Temple, and one year later before the Sanhedrim, and both times had been rejected. He had come into His own inheritance (*ta idia*), and His own people (*hoi idioi*), had received Him not.* It was now clear that the Messianic Kingdom must be developed in another direction.

This second aspect of Jesus' ministry could not begin while John was "fulfilling his course."† This was

[*Holy Life, Part I, pages 343-353. "*Ta idia*" designates the nation, including the territory and people. John xvi, 32; xix, 27; Acts xvi, 6, &c.]

[†"He that cometh after Me," &c. Matt. iii, 11; xi, 10; John i, 26, 27; Acts xiii, 25. There is no evidence that Jesus engaged in any public preaching prior to John's imprisonment. See Andrews' *Life of our Lord*, pages 193-198.]

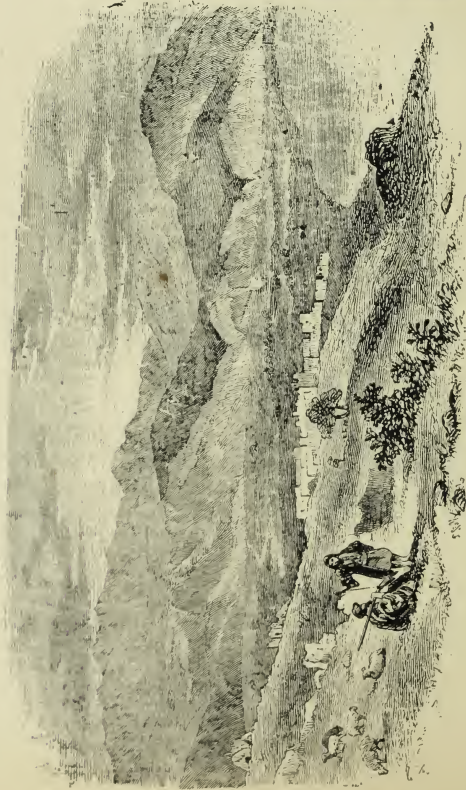
stopped by his imprisonment. The time was then filled up (Mark i, 35). From then,* that is, from the time when Jesus heard of John's imprisonment, and was Himself rejected at Nazareth, He began His public preaching. And its burden up to the time of John's death was the same as John's had been, "the Kingdom of the Heavens is at hand."

What was the purport of this phrase as it lay in Jesus' mind, and what were the ideas which it conveyed to His hearers? What were the characteristics of this ministry? And what those of the people to which this proclamation was made?

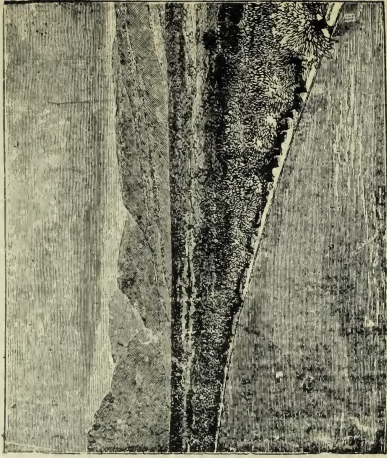
Galilee was then a part of the Roman empire. Herod the Great, who had ruled it as a subject king, gave it by will, to his son Antipas, to whom it was confirmed by the emperor. And he ruled over it, and Peræa, during the whole of Jesus' ministry. His character was far from good; and his incest, murder of the Baptist, and treatment of Jesus make him infamous. But his reign was able, for the most part peaceful, comparatively inexpensive, and in some respects distinguished. The province, then in a flourishing condition, was the chief one in Palestine. Its small area of about 2000 miles,† contained a population of about

[**Apo tote*, Matt. iv, 17. The phrase marks, with precision, the commencement of Jesus' preaching.]

[†Keim, i, 311. Kitto allows only 1250 square miles (*Cyclop. Bib. Art. Gal.*), and Jahn only 1200. Perhaps 2000 is too high.]



MEJDEL AND PLAIN OF GENNESARET



PLAIN OF GENNESARET, VIEWED FROM THE NORTH-EAST.

3,000,000, an average of 1500 to a square mile.* This fact indicates astonishing fruitfulness, many and varied resources, and a population of large wealth, and of great industrial and commercial activity.

Its climate was all that could be desired. The winter's cold was moderated by southern breezes; and the summer's heats were cooled by the winds from the snow-crowned brows of Hermon and Lebanon. Its diversified landscape of mountains, hills, plains, streams, lakes and springs, was exceedingly attractive to the eye. It was well watered throughout. Streams from the westward poured their treasures through it into the lake. Copious springs of sweet and wholesome waters burst from many a hillside. The dews were abundant; those of Hermon being forever immortalized in sacred song. And the early and the latter rains came on in their seasons, with a most undeviating regularity. The soil was exuberant in fertility, and thoroughly cultivated. The great plain of Esdraelon was a granary. But even it was excelled by the smaller one of Gennesaret, formed by the retrocession of the hills from the shore of lake Galilee, and the land-gem, as that lake was the sea-gem of Palestine. It was about three miles broad, and four long—extending from Magdala (El Mejdel,) to Kahn Minyah—and was

[*The populousness of the province is spoken of by Dion Cassius, Diod. Siculus, Tacitus and Strabo. Strabo speaks of one district which could furnish 40,000 soldiers. *Lib. xi, Eccl. 1. Opera*, x, 215; *Hist.* v, 5, Raumer.]

then, as it still is, one of the most highly favored spots on earth. So genial were the soil and air, and so extraordinary their adjustments, that the palm-groves, which require great heat, and the walnut, which rejoices in cold, flourished side by side, along with figs and olives, which delight in a moderate temperature; and that the vine yielded fruit ten months in the year, and the fig-tree all the year round.* And these fruits, the joy of the whole land, were so delicious that they were not allowed in Jerusalem at the feasts, lest people might be tempted to go there merely for their sake,† Josephus calls this plain “the ambition of nature;” and one Rabbi, in an outburst of enthusiasm, calls it, “the unparalleled garden of God.”‡

Every part of the province shares in the praise of Jewish writers. Everywhere it turned, the eye was pleased. Forest, fruit and flowering trees and shrubs abounded. Oleanders were conspicuous with their clumps ten feet high, and their flowers so plentiful that each clump had an aspect of a large bouquet arranged with a naturalness that defied competition. The ridges of Lebanon were clad with the cedars, so famous, oaks, pines and firs. Citrons and almonds covered the uplands, whose sides were clothed with vines, or were green with grass. Flowers, fragrant, beautiful, and almost endless in variety, were found

[*Josephus, *Bell. Jud.* 3, 10, 8. But see Mark xi, 12, 13.]

[†Lightfoot, *Hor. Heb.* i, 155.]

[‡Keim, 1, 311.¹

Gen 128 Pl. 3.



Terrace Cultivation.

everywhere. Crops were so luxuriant that at times the owners knew not where to put them (Luke xii, 16-18). The orchards were laden with the choicest fruits. The garden products commanded a ready sale. The pastures were alive with great flocks and herds. Such was the exuberance, that the land was said to "flow with milk and honey." Year after year the people were reminded of the great law-giver's words, "the land is full with the blessing of the Lord." Strangers and citizens, Tacitus and Josephus alike, praised its beauty and resources. Porter declares that if nature could create genius, Galilee would be a land of poets.* And Renan says that Galilee is the true country of The Song of Songs.†

These were a few of the natural features through which Jesus lived and moved during His Galilæan ministry. It was the true land of the Gospels. And though in ruins, the fragrance of that great era lingers around it still.

The population was worthy of the province. It was hardy, enterprising, intelligent and industrious. Agriculture occupied the majority, but commerce, mechanic arts, and varied industries were extensively carried on. Great markets drew buyers and sellers from all commercial centers. Great caravans of merchandize passed daily along the great road, from Damascus to

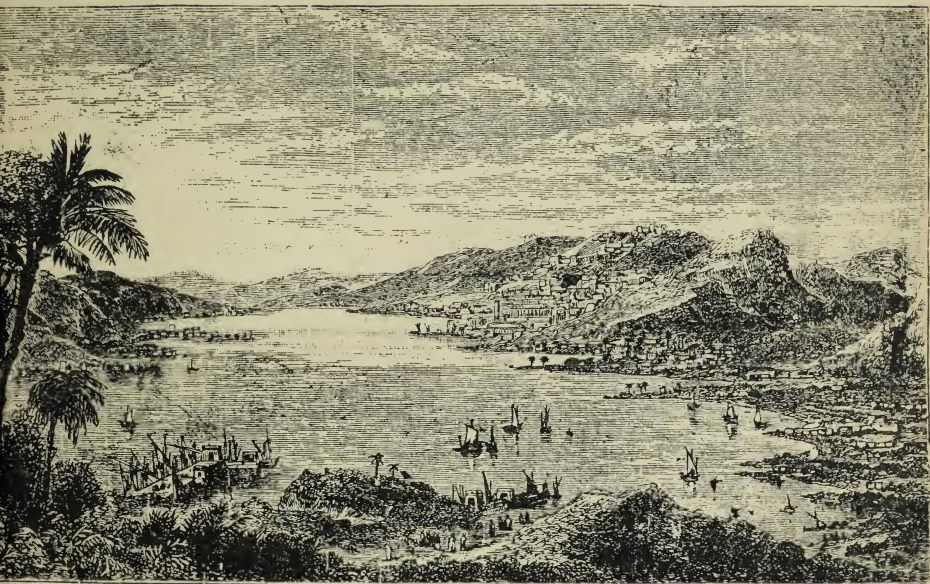
[*Cities of Bashan, 263.]

[†Life of Jesus, 96.]

Egypt and Rome, which ran from Capernaum through the very heart of the province. Great towns and cities were found in every part. Josephus says 204 of them had each a population of over 15,000.*

Lake Galilee—so sacred, because of its associations with Jesus—on whose western shore some ten or twelve cities stood, is formed by the waters of the Jordan, which enter in at its northern, and flow out at its southern, extremity. It is twelve miles long, and seven miles wide. The hills on the eastern side are about 1000 feet high, rise precipitous, like barren walls, and are seamed with deep ravines. Save grass in spots (John vi, 10), the whole region is desolate, wild, and a seclusion where Jesus found a retirement in which, free from the crowd, He could be alone with God. But its western shores were brilliant with the vegetation, whose beauty was mirrored in its clear waters. The hills are about 500 feet high, have rounded tops, slope gently down to the water, and were, then, alive with a dense population. Indeed, the whole shore was almost one continuous town. The lake—spoken of by Rabbis as “the special delight of God”—was covered with ships and boats. Some were used in carrying travelers or citizens to or from the renowned thermal springs at Gadara or Tiberias, those “watering places” of the wealthy, or resorts, for healing, of the sick. Others were used in fishing. But most

[*Bell, Jud. 3, 3, 2; Vita, 45. His statement is confirmed by Dion Cassius.]



THE SEA OF GALILEE AND ITS CITIES RESTORED—LOOKING SOUTHWARD FROM NEAR THE ENTRANCE OF THE JORDON. The first city on the right is Bethsaida, then Capernaum with its pier, then the Plain of Gennesaret with Magdala at its southern limit, beyond which the mountains come boldly down to the water. In a recess in them, further south, stands Tiberias, with its pier, castle, theatre and marble palace. Beyond Tiberias lie the hot springs, and there the shore curves eastward to the point at the foot of the lake where the Jordan flows out of it. On the west side of the lake are the landing places of Gadara and Gamala.

were used in commerce. Their number was so great that Josephus collected at one port alone 200 vessels large enough to carry soldiers.* The ten cities on its shore were all centers of a busy trade. This city was famed for its ship-building, that one for its shops and stores, and that one for its fishing industry.† Their large and profitable fishing business gave the name to the cities of Bethsaida ("house of fish"), eastern and western. The fish packed there was of the choicest kind, and was sent out by the caravan load to the largest, and the most distant markets. Both cities were wealthy and handsome. Western Bethsaida was the home of Zebedee, and his two sons, James and John, and the birth-place of Andrew, Peter and Philip, and gave all these five to the apostolate, and was the center of many mighty miracles. Eastern Bethsaida, rebuilt and adorned by Herod Philip, named by him Julius, (after the daughter of the emperor),‡ and the place of his burial, was near the scene of one of the miracles of "the loaves and fishes," and of the mountain where Jesus spent a night in prayer. Near western Bethsaida was Chorazin, the scene of many of Jesus' "mighty works." It was the center of the grain trade. Of it nothing remains, save a ruined aqueduct, and the fishing hamlet of *Kan Minyah*. Beyond it, near the

[*Jud. Bell. 2, 21, 8; Vita, 32, 3.]

[†Josephus, *Bell. Jud.* 3, 10, 6. The constant allusions in the Gospels to this business indicates the vastness of the trade.]

[‡Jos. *Ant.* 18, 2, 1; *Bell. Jud.* 2, 9, 1; 3, 10, 7; 18, 4, 6.]

head of the lake, was Capernaum. This city, the residence, and center of His labors, during Jesus' Galilæan ministry, was a great grain emporium, a great center of general business, and the starting point of caravans. It had a customs house, Roman garrison, large schools, a costly synagogue, built by a Roman centurion, and a population enterprising, wealthy and cultivated. South of Capernaum was Magdala—Migdol-El, "the tower of God"—the birth-place of Mary of Magdala (called, hence, in the Talmud, as in the Gospels, Magdalene), and the residence of several Rabbis. On, or near the great caravan route from Damascus to the south and west, it was the center of a general trade, for a densely populated region, and of a special traffic in the turtle doves and pigeons used in the Temple services. It was famed for its wool trade, and fine woolen fabrics, in the manufacture of which no less than eighty establishments were kept busily employed. And far and wide its tower was famed as "the tower of God." Its wealth was great. So was its corruption—the cause, the Rabbis said, of its destruction. Of that city all that remains is its watch-tower and springs, the delight of travelers—both near a small hamlet which, in El Mejdel, still perpetuates its name. Not far off was Arbela, a strong-hold since the days of Hosea (Hos. x, 14), and famed, in the time of Christ, for its flax trade, and linen fabrics of the finest quality. Though too costly for any save the wealthy, the great demand kept great numbers constantly at the

The Jordan leaving the Lake.



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loom. Bethshean was a worthy rival. Hananiah was famed for its earthen ware; Safed, a sacred city, for its honey; Sigona for its wine; and Gischala for its oil. Its quality made a demand for it far and near, and its abundance made it a great article of commerce, and great source of wealth.* Great merchants were found in all the chief cities, whose earthen, table and silver ware, whose services of solid silver and gold, and whose furniture of costliest make, tempted buyers. The homes of the thrifty were comfortable. The blocks of marble, porphyry and syenite amid the ruins of Tiberias, mutely speak forth the magnificence of the great houses of the wealthy in its days of renown. The public buildings were stately and massive. And the frequent allusions of Josephus leave on the reader the impression that the wealth of the province was ample to command whatever the people desired, and to carry through any enterprise which they felt inclined to undertake.

The Gospels are not works on statistics. Yet the scenes of busy life, which they incidentally give, confirm the accuracy of Josephus, from whom this sketch is largely taken. They show us the market-place where laborers are hired, the sower scattering the grain, the fields waving with the golden harvests, the barns bursting out with their fulness, the vineyard and wine-press, the fishermen with their nets and great catch of fishes, and the busy building of houses in the

[*Josephus, *B. H. Jud.*, 2, 21, 2.]

towns. Everywhere is the stir of active life. And we catch a glimpse of its rewards in the story of "a certain rich man," and of "the feasts;" and of its drawbacks in that indifference to things of eternal moment, which such a condition of things naturally engenders.

The population was a partially mixed one. Remnants of the old heathen colonists had lingered there since the days of the Conquest. Phœnicians, Arabs, Greeks and Syrians were settled there. The last were a majority of the citizens in Scythopolis, a city at the eastern end of the plain of Esdraelon. Greeks and Syrians were numerous in Cæsarea. Gadara was a Greek city. The reigning family was Idumæan—a fact suggesting that persons of that nationality resided, at least, in the capital. And Romans were found in many parts of the province.*

The great body of the people, however, were Jews. From the time of the Captivity, the spirit of intense nationality, fed by zeal for their religion as the only true faith, was as glowing in the Galilæans as in the Judæans. Their political hostility to Jerusalem had been wholly worn away by their exile. Their attendance upon the feasts was as conspicuous as that of their Southern brethren. They saw equally with them the rock upon which their nationality had been shipwrecked in former times. They shared equally with

[*Josephus, *Bell. Jud.*, 2, 6, 3; 2, 3, 7; 2, 14, 4; *Ant.* 17, 11, 4; 20, 8, 7, 9; *Vita*, 6, 7.]

them in the firm purpose not to allow it to strike on that rock again. That rock was freedom of intercourse with foreign nations. This led to the adoption of their customs and the ignoring of their own. To escape both the calamity and all danger from it, they rebuilt that wall of separation which had been part of their original constitution. With inflexible firmness they interdicted all intermarriage, and all social and religious intercourse. Their children were taught from their earliest years to regard themselves as only and always Jews, as citizens of the only commonwealth owned of Heaven, and to hold all others at a distance as inferior to them in all respects. Even before they could read they were taught the principles and facts of their faith. Soon as they could read that drilling in the Sacred Books began, which was not stopped until they were masters of every part of them. The reading of all foreign books was prohibited under anathema. Such reading shut one out from Heaven. Any Jew—so they taught—teaching foreigners the Law, or even the sacred language, transgressed the commandment of God. The whole moulding of the character was in the same direction. And the centuries of such training formed a Jewish humanity so compact, hard and unyielding, that upon it no foreign religious influence could make any impression. They treated foreigners with respect, allowed them perfect freedom in trade, and did not interfere with their social and religious customs and convictions. They claimed the same

right for themselves, and continued thoroughly Jews, wherever found. How much more surely so while at home!

They proved their patriotism by the noble record which they had made on many a battle-field from the earliest days of the national history, and by the tenacity with which they clung to national ideas and institutions. They were the first—such was their abhorrence of the Roman tyranny—to stem the tide of Roman domination. Their veterans, who had never been defeated, were the last to defend the ruins of Jerusalem. In that final and awful struggle 150,000, the flower of Galilæan families, fell. So says Josephus. Nor did they cease fighting until Temple, city and themselves were buried in one common overthrow.

And yet so conservative were they, that, though they had no love for the Idumæan family, they were loyal to Herod, and well disposed to Antipas. During the whole of Jesus' ministry that province was in peace.

In intellectual vigor they were superior to the Judæans.* They furnished learned men, great teachers, and poets of a no mean order. Pharisees and doctors of the law were settled in every town (Luke v, 2). The number of schools and colleges shows that learning was extensively diffused. Their intellectual development was varied. Their freshness and vigor of mind, sprightliness and strength of character, and also their

[*Stanley, *Jewish Church*, II, page 300.]

soundness of heart are seen in the men whom Jesus chose as Apostles. All, except the traitor, a Judæan, were Galilæans. So was Paul. For, though born in Tarsus, in Cilicia, he sprang from a Galilæan family, which had emigrated from Gischala.* We question much whether Judæans, fettered as they were by Rabbinism, could, as the Apostles did, have accomplished the work demanded by The Master, or have given us the grand conceptions of truth imparted by Him, in all their freshness, originality and force.

In the observance of the ordinances of God's House, and of the precepts of the Law, they were not one whit behind the Judæans. Rather, they were really more faithful to the Law, and would not tolerate innovations which were permitted in Jerusalem (Matt. v. 17, 18). The Talmud charges them with neglecting tradition, but not with unfaithfulness to the Law. They were champions of it, as the Judæans were of traditions, and of the priestly service. Jesus' words, "Do not suppose I am come to destroy the Law and the Prophets, I am not come to destroy, but to fulfil," would be received with cheers. They were constant and devout in their attendance at the feasts, and true to the hopes of Israel. Their zeal for the worship of God supported synagogues in all the larger towns. In no respect were they inferior to their Southern brethren. But in morals they were more strict, in the proprieties

[*Robinson's *Researches*, ii, 446.]

of life more decorous, in the amenities of life more observant, in benevolence more abundant, and much more regardful of their own and others' reputation.

But while devoutly Jews, the freer influences in Galilee tended to develop in them the truer and nobler elements of the national life. While the tendency of things in the Holy City was towards narrowness and hardening, all the influences at work in Galilee, physical, commercial, social and religious, tended to widen the mind, and ennoble the character. The constant contact with nature in the freshness, variety and joyfulness of her life, and with men of different nationalities and modes of thinking, gave them a greater largeness and freedom of thought. They were not so fettered by traditionalism and sacerdotal despotism. Nor were they so paralyzed by the false devoteeism of Pharisaism. This, their knowledge of, and profound reverence for, the Scriptures, would not allow. They had a clearer insight into the meaning of the historical development of Judaism. They were more under the influence of the ethical and prophetic than of the hierarchical side of their religion. Hence, as they themselves were more free and frank than their Southern brethren, so their religious life, while as sound, was freer and healthier, was less hardened by the dogmatic systems, and was less contracted by narrow prejudices. They were more ready to listen to the voice of a prophet or great teacher, one competent to speak, and whose knowledge of, and reverence for, the Law and Prophets

were such as Jesus ever exhibited. Their hearts vibrated quickly to His true and stirring appeals, and responded gladly to His gift of a new life from God. They respected His character and prophetic claims. They delighted to hear His words. To Him their synagogues were ever open. And they also had the courage of their convictions. "Cowardice," says Josephus, "was never a trait of the Galilæans." The manifestations toward Jesus, in Judæa, during the year just closed, warrant the remark that the Judæans would not have permitted Him to speak and act as He did in Galilee, nor would He have found "the multitudes" there, ready to listen and receive. But, on the other hand, the intellectual vigor, openness, receptivity, reverence for the Scriptures and for truth, admiration for manliness, and thorough earnestness of conviction, found in their character, fitted the Galilæans to be willing hearers, and followers, too, if inspired by confidence, true as steel, and energetic in activity.

They had been Jesus' study for thirty years. With province and people He was thoroughly acquainted. It was, He knew, a receptive soil. There He might hope to sow the word-seed of the kingdom with success. The few followers He then had—the remnants of the thousands who had listened to John—were from that province. So were, with one exception, the Apostles through whom He proposed to carry on His work. They would never have been chosen had not their natural characteristics fitted them for the undertaking.

Nor would He have entrusted it to them had they simply as Galilæans, been held in contempt by their Southern fellow-countrymen. His self-respect would have forbidden it. So would His wisdom and interest in His cause. The idea, then, so prevalent in books and sermons, that the Judæans regarded the Galilæans as their inferiors, must be dismissed. It is not sustained by the Jerusalem Talmud,* which is wholly silent on the subject; nor by Josephus; nor by the New Testament, which shows us that the apostle John had the respect of the high priest;† nor by the Old. Deborah, the prophetess, came from Naphtali; Elisha and Hosea from Issachar; Jonah, the son of Amittai, from Gath-hepher, in Zebulun; Nahum from Elkosh, in Galilee; and Anna, "the prophetess," from Asher.‡ The great Hillel, his son Simon, and Simon's son, Gamaliel, all Galilæans, lived, and were highly esteemed, in Jerusalem. The learned men of Galilee and Judæa often exchanged visits, and the former were treated with great respect by the latter, and were

[*Compiled A. D. 350-400. The Babylonian Talmud was compiled about A. D. 500.]

[†John xviii, 16; (comp. Matt. xxvi, 65-75,) and its parallels, shows nothing more than the recognition of provincialism. Acts ii, 7, gives the expression of surprise that men of one province could at once speak in so many different tongues. John vii, 41, simply says Jesus was to come, not from Galilee. John vii, 53, gives the word of members of the Sanhedrim, whose personal hatred to Jesus prompted them to say what was not true... Judæan, equally with Galilæan, christians were called Galilæans.]

‡Smith's *Bib. Dict.* i, page 724.]

also given seats of honor in the synagogues.* To these might be added many similar facts from Josephus.† And, without enlarging further, had Peter known that he and his fellow christians were considered as inferiors, simply because Galilæans, he never could have charged home upon the Judæans, with the other Jews, "Him have ye taken, and by wicked hands have crucified and slain." We may rest assured that Jesus never selected, as the human foundations of His Church, men who were, provincially, any more than men who were personally and morally, inferior, or men whom Judæans regarded, or could regard, with contempt.

Jesus' mission as "The Servant of Jehovah" was the introduction of "the Kingdom of the Heavens." The task was formidable, the details many and varied: the exaltation of God's character; the vindication of His government, as the very best and most honorable; the final and satisfactory settlement of the question of sin; the removal of every obstacle to the full development of the life which He had come to impart; and with the permanent expulsion of Satan from the earth, the freeing of it from the curse, and the fitting up of it as the final home of redeemed and holy humanity.

Jesus knew that He was, and had come as, "King of the Jews," to whom belonged, by blood-succession,

[*Keim, i, 314; Luke v, 17.]

[†*Bell. Jud.* 2, 3, 1; 2, 12, 3, 4; *Ant.* 17, 10, 2.]

birth, and promise, "the throne of David." He knew, also, that His Kingdom was the earth, with its inhabitants loyally accepting Him, that the decisive victory which He had already obtained over its usurping prince, was proof and pledge of His final possession, and that the latter must come to Him through the former, *i. e.*, the earth through its inhabitants.

The Davidic throne He must obtain through the welcome of the nation from which The Messiah was to spring. Hence, by its heads, and in its capital. This was the will of their invisible Ruler, who, in covenant, had thus dealt with them from the beginning of their corporate capacity.

Accordingly, He had, in April, A. D. 27, and again in the April of this year, A. D. 28, proffered, in His own Person, the Kingdom to the Theocracy. But the heads had not received Him. Satan, who had unceasingly antagonized the Theocracy, and was the real source of all those revolts against God which had brought upon it all its calamities,* now, doubly exasperated at his defeat in the wilderness, induced the nation's heads, by his subtle influences, to reject Jesus as The Messiah.

This showed Him that His conflict with Satan would be relentless and protracted, and that His reception, at present, by the nation would be doubtful. The hope He cherished, however, to the end. Even the fatal words,

[*Holy Life, Part I, pages 302-310.]

"the Kingdom shall be taken from you, &c." (Matt. xxi, 43), did not pass His lips till the Tuesday before His death. But He then, as before, knew that it (the hope,) must be fulfilled. And, hence, when rejected at Jerusalem, He, knowing that the proclamation of "the gospel of the Kingdom" and "the gospel of grace" must, both, be made "to the Jews first," went to Nazareth, and there made a public and official announcement of His Messiahship. Rejected there, He went down to Capernaum, and there set up His royal standard, and issued His royal proclamation: "Repent; for the Kingdom of the Heavens is at hand." This, the theme of His first talk in Jerusalem, and of His first public discourse in Galilee, as of His last one in Jerusalem,* was the burden of His preaching, and great object of His labors, during that part of His Galilæan ministry which embraced the period between the arrest and the death of John Baptist.†

What idea would His hearers attach to this phrase, first spoken by John Baptist, and now repeated and emphasized by Jesus? The term, "kingdom," would import territory and subjects under a kingly rule. The term, "Heavens," would suggest that in character it would be heavenly, or, belonging to the Heavens. What it was, John had not explained. But he had said enough to show, that natural descent from Abra-

[*John iii; Luke iv; Matt. xxiii-xxv.]

[†Between April, A. D. 28, and December, A. D. 28—March A. D. 29.]

ham did not, and that preparation through thorough repentance and the baptism of The Spirit, alone did constitute one a subject of it. This would sweep away all carnal Messianic expectations. This would show that it was something spiritual, and to be developed spiritually, out, from within. It was coming to earth: hence, would be here; yet be unlike secular kingdoms, be antagonistic to Satan's kingdom, be free from physical and moral evil, and be occupied by subjects loyal to the King. The words themselves, with John's explanation, would suggest a world free from sin, always, or by its entire expulsion.

Turning to their Scriptures, Jesus' hearers would see a kingdom of God's providential care over all creatures and nations spoken of. This, they would see at once, since it was then in full force, and over rebellious as well as loyal worlds, could not be this Kingdom.

Nor could it be the Theocracy. For it had been on earth for centuries. Yet would not their convictions be strong, that in some way this coming Kingdom was connected with it? Their ideas of the Messianic Kingdom and Kingdom were fluid, strong, and had their source in their Scriptures. They knew well those magnificent pictures which their prophets had given of the coming Kingdom, and of its connection with "all nations flowing unto the mountain of the Lord's House." They knew that Jehovah, as Creator, is, (a), Lord of the cosmos, and, (b), of all nations; that, (c), they are in rebellion, and must be subdued, either, (1), by the

word of grace, and so be saved, or, (2), by the rod of judgment, and so be destroyed; (d), that both the salvation and judgment are to be the work of one Person, called "My Servant," and to be connected with the Kingdom, to which belong two widely separated introductions—the one, the proclamation of "the acceptable year of the Lord," announcing redemption, and not judgment, and the other, the proclamation of "the day of vengeance of our God,"* announcing judgment upon persons, nations, and Satan, the author of the Adamic world's revolt, and who then is to be cast out. Sometimes one, sometimes another of these general features is the more prominent. But whichever it may be, all the prophecies point forward with unerring distinctness to "the time of the end." Thus redemption, the bringing in of "the new heavens and the new earth," will follow the judgment; the ideal

[*These two proclamations are in the prophecy (Is. lxi, 2), separated only by a comma. This bringing together of events so widely separated, may be called the perfection of prophecy. It is like the sight of binary stars, which look, because of the immense distance, close to each other, but which are really millions of miles apart. Looking as they did so far into the future, and with incomplete vision, the prophets could not clearly see, as we do, the space between the two comings. And yet they did see the difference between the nearer and the distant perspective. Sometimes they bring them together, as in the prophecies of Isaiah xl-lxvi. Sometimes they give only one, as Is. liii. Sometimes only the other, as Zach. xiv. And after taking the present fact for the foreground, they, through it pointed forward to the consummation of redemption (Is vii, 7), or to the judgment belonging to the time of the end (Joel i, ii). And many such illustrations will readily occur to every student of the prophetic Word.]

will become the real theocratic Kingdom in visible manifestation: "the Kingdom of the Heavens" will have come.*

This redemption and judgment were to be the work of an anointed King. In such alone, possessed of the right and power to sustain them, could these seemingly contradictory, become mutually completing, relations. They belong to Him who was, as "The Servant of Jehovah," accomplishing His will, to be both "the Sin-Bearer," so, as such, putting away sin by the sacrifice of Himself, as to make an end of sinning, and to bring in an everlasting righteousness, and also to be the conquering Hero, coming from Bozrah, with garments dyed in the blood of His enemies, and traveling in the greatness of His strength. Upon His shoulders the government was to be. These diverse acts belong to different epochs. And Jesus, when He issued His royal proclamation in Nazareth, closed His reading of His authority with, "the acceptable year of the Lord." The part which He read, and to which redemption alone belonged, was, He declared, that day fulfilled. The part He read not related to His second coming; and it was to be accompanied with appalling phenomena of nature, and with terrible judgments upon the theo-

[*Is. xlv, 22, sq.; Ps. ii, 9, cx, i, 2; Is. ii, 3, with Mi. iv, 1; Is. xi, 12; Jer. xxxiii, 53; xxxi, 31; xxxii, 37; xxxiii, 7; xlviii, 47; Ez. xxxiv, 13-31; xxxvii, 24; xxxviii, 16; Hos. iii, 5; Is. lxi, 2; lxv, 17; Dan. ii, 11, 21, 44; vii, 7, sq.; ix, 23-27. In the last two references the time is given, and the universality of the Kingdom is clearly declared.]

cratic people, for their deliverance, and upon the nations, whose shaking would be the sure precursor of the speedy establishment of "the Kingdom of the Heavens."* Of this He then said not a word. Then would Messiah's reign over a renovated earth begin. And it was to be characterized by universal purity, peace, blessedness and prosperity; and by the knowledge of The Lord covering the earth, as the waters cover the seas.

This Kingdom was expected. Its coming was the object of the highest human longings: seen, among the heathen, by the coming of the Magi, and, among the Jews, by the burning enthusiasm which the idea ever aroused. And with them it was as strong in the thoughtful, as is seen in the lyrics of Zachariah and Simeon, as it was in the mass of the people, influenced only by carnal Messianic hopes. All expected that it would be introduced at Jerusalem, and in connection with the Theocracy, and with the born-King of the Jews. To that place Prophecy pointed, and the Magi came. And this to them (the Jews), would seem fitting. Jehovah's rule was the underlying idea of all their moral institutions, Sin, hence, and estrangement from God, would be the only difficulty in the way of their worldwide acceptance. Remove these, and instantly God's Kingdom would be heartily and universally owned.

[*Joel i, ii, iii; Zeph. i, 16, sq.; Amos iii, 2, sq.; Ezek. v, 8; xxviii; Zech. xiv; Hag. ii, 21, sq.; Dan. vii, 22, 26; viii, 11, 20-25.]

Then earth, freed from the curse, would become a part of the Theocracy.

Its foundation, they knew, was the covenant which God had made with Abraham, and in which He had promised to give him Palestine forever—a grant, as subsequently defined, embracing the cosmos (Rom. iv, 13)—make him “the father of nations,” and in an l through “his Seed” bless all the nations of the earth.* In virtue of this covenant God, at Sinai, constituted his descendants a nation, under a theocratic government. He dwelt in their midst as absolute King. His will was the supreme law. He gave them a code and institutions, national and ceremonial, in which His law was incorporated, which, also, accurately marked the distinctions between sacred and profane, and shadowed forth, in symbols, great coming facts and truths. In their midst His Spirit breathed through the symbols which enveloped Him. His government He carried on through agents of His own appointment. These all were to be developed, (a), by the people, who constituted—upon conditions of loyalty and obedience—a kingdom of priests and an holy nation (Ex, xix, 5, 6, 8), accepted them, owned Him as King, and promised to execute all governmental acts, only, and always at His bidding (Ex. xxiv, 3-8); and, (b), in the land which He gave to them. And so vitally was the promised blessing connected with this separated people

[*Gen. xii, 3-7; xv; xvii, 7; Gal. iii, 16, 17.]

and land, that there, and through them, if faithful to God, "the Kingdom of the Heavens" would again be introduced into the earth.

Thus the Theocracy, as closely allied to it as the condition of sinful beings would permit, was the kingdom-form through which God proposed to introduce the promised Kingdom. To prevent this, Satan sought, by continuous attacks, to weaken the hold of the people upon the theocratic covenant. And so successful was he that, in utter disregard of it, the people became restless to "have a king like other nations." This was revolt, rejection of Jehovah, and the virtual putting of the commonwealth under the rule of Satan. The significance of the act was pointed out to them. They were warned. But they would not listen (Sam. viii, 7; x, 19). A king they would have. A king they got. Then nothing could stay the ever-increasing tide of revolt, nor prevent the downfall of the nation. And its total extinction must speedily have followed, had not Jehovah, out of His own infinite good will and condescending grace, made a covenant with David.

In it He promised the restoration and permanent establishment of the Theocracy in a most glorious form. Through it was the promised Kingdom to be introduced, and earth to be restored to its place as a province of that Kingdom. These mighty movements were to be accomplished by One occupying David's throne, as his heir, and of whom he, with both surprise and delight, thus speaks: "And this is the law or ar-

rangement about The Man, O Lord,"* *i. e.*, the Adam spoken of in the promise, "the Seed of the woman, &c." This is David's thought, as is clear from Ps. cxxxii, 11; xvi, 8, 11, compared with Acts ii, 30; and also from 1 Chron. xvii, 17 (Heb.), "Thou hast regarded me in the arrangement about The Man that is to be from above."† And as this magnificent prophetic vision passed before his mind, David, in rapt admiration, and under The Spirit's inspiration, poured forth his exultant feelings in the lofty strains of the eighth Psalm.

It was in virtue of this covenant that He had come to occupy David's throne (Luke i, 32, 33). The Kingdom which He was to introduce was to be through, so His ministry must be rooted in, the institutions of the Theocracy. He came into His own inheritance. He addressed His labors to His own people. He made their history the starting point of His own work. He vindicated the Divine legation of Moses, declared that salvation was of the Jews, and announced that He had come, not to destroy the Law and the Prophets, but to fulfill. True, He swept away the traditionalism which had fastened itself upon the Divine institutions. But He thus freed truth from the fungus growths which had fastened themselves upon it. True, He set aside certain Mosaic enactments, but such only as were of temporary authority. But every feature which was to

[*Dr. Kennicott's and Bishop Horsey's translation of 2 Sam. vii, 13.]

[†Bartlett's *Syn. of Crit.* ii, 545.]

be permanent, He set in the clearest light, and gave to it the strongest support. And every Divine reality concerning sin and salvation, shadowed forth in the types, He fulfilled in His own Person and work. Thus, in the very act of fulfilling the old covenant, He introduced the new. And from the very first, He, until He was rejected by His people as their King, clearly pointed out His own and their relations to it, and constantly proclaimed, "the Kingdom of the Heavens is at hand."

Could not the people, with these facts before them, see that their Theocracy lifted up the mind to the great Theocracy in the Heavens? And would they not understand by the phrase, "Kingdom of the Heavens," that Theocracy? And is not this the idea which the writers intend to convey to us? Is it not the whole system of worlds, the government of which is directly administered by The Creator? In the Heavens* (Matt. vi, 9,

[*That the reader may see for himself, we give a list of those passages where, in the Greek, the singular is used, and those in which the word *ouranos* is in the plural: In the singular, it is found in Matthew, in v, 18, 34, 48; vi, 10, 20; (vi, 26; viii, 20; xiii, 32, translated *air*); xi, 23, 25; xiv, 19; xvii; (xvi, 2, 3; translated *sky*); xviii, 18, twice; xix, 21; xxi, 25, twice; xxii, 30; xxiii, 22; xxiv, 29, 30, twice, 35; xxviii, 2-18; xxvi, 64. In Mark iv, 4, 32, translated *air*; vi, 41; vii, 34; viii, 11; x, 21; xi, 30, 31; xiii, 25, 27, 31, 32; xiv, 62; xvi, 19. In Luke, ii, 15; iii, 21, 22; iv, 25; vi, 23; (viii, 5; xiii, 19; ix, 58, *air*); ix, 16, 54; x, 15, 18, 21; xi, 2, 13, 16; (xii, 56, *sky*); xv, 7, 18, 21; xvi, 17; xvii, 24 (twice), 29; xviii, 13, 22; xix, 38; xx, 4, 5; xxi, 11, 33; xxii, 43; xxiv, 5. In John, in every place the word is in the singular: i, 32, 52; iii, 13 (twice), 27, 31; vi, 31, 32, 33, 38, 41, 42, 50, 51, 58; xii, 28; xvii, 1.

In the plural, in Matthew iii, 2, 16, 17; iv, 17; v, 3, 10, 12, 16, 19 (twice), 20, 45; vi, 1, 9; vii, 11, 21 (twice); viii, 11; x, 17, 32, 33; xi, 11, 12; xii, 50; xiii, 11, 24, 31, 33, 44, 45, 47, 52; xvi, 17, 19,

Grk.) He has His dwelling (*oikea*), in which are many staying places (*monai*, John xiv, 2), of intelligent beings, surely—"the family in the Heavens" (*en tois ouranois*, Eph. iii, 15; i, 10). And what are these "staying places," save those stupendous globes, His creation (Heb. iii, 4, i, 2), which have never been defiled by sin, and whose inhabitants are loyally obedient, and so, happy subjects? However diversified in physical constitution, in the character of their inhabitants, in the modes of the administration of the Divine government, and in the manifestation of the Divine will, in them all God is worshipped by all as God, and obeyed as King. All constitute one Kingdom, of which earth originally formed a province. This was in the myriads of ages before Adam was created, and during the period when Satan, as an unfallen prince, ruled over it as suzerain.* In consequence of his rebellion, "the Kingdom of the Heavens" was withdrawn. Again it was present during the time that Adam was a loyal prince over the reconstructed earth. When he fell under the power of Satan, and became only "a natural man," then earth fell under the usurper, and "the Kingdom of the Heav-

(twice); xviii, 1, 3, 4, 10 (twice), 14, 19, 23; xx, 1; xxii, 2; xxiii, 9, 14; xxiv, 29 (powers of the heavens), 31, 36; xxv, 1. In Mark, i, 10, 11; xi, 25, 26; xii, 25; xiii, 25 (powers of the heavens). In Luke, x, 20; xi, 2; xii, 33; xxi, 36 (powers of the heavens). In Acts, in the plural, in ii, 34; vii, 56. Also in 2 Cor. v, 1; Eph. i, 10; iii, 25; iv, 10; vi, 9; Phil. iii, 20; Col. i, 6, 16, 20; iv, 1; 1 Thes. i, 10; Heb. iv, 14; vii, 26; viii, 1; ix, 23; x, 34; xii, 23, 25; 1 Peter i, 4.]

[*See Holy Life, Part I, pp. 271, 294.]

ens" was again withdrawn. Now, Jesus has come to introduce it again. And His hearers, in the light of all His own words, and of the great prophecies, such as those of Daniel and Isaiah,* would see that its introduction implied, (a), the total removal from earth of everything not in harmony with its own character; and, (b), the bringing of all its inhabitants into full and gladsome obedience to the Great King.

The introduction of this Kingdom was the burden of the first year and more of Jesus' Galilæan ministry. And the moral elements of this ministry were altogether such as were most eminently befitting such a Worker, and such a theme.

Elsewhere we have studied His preparation for His great work. Hereafter we will study His intellectual fitness for it. Now, our theme is the outer features of His ministry, its matter, manner and form. These were strikingly different from those of His previous ministry. There was no change in the object of His ministry. Now, as then, He was acting as "The Servant of Jehovah," doing only as He directed. Now, as then, He had in view the introduction of "the Kingdom of the Heavens." For His provisional institution was in that direction and to that end. And hence, in both the differences and agreements of these two ministries, He was still carrying out the great

[*Dan. ii, 44; vii, 22, 27; Is. lxxv, 17; lxxvi, 22.]

purpose of God. Then, as until John Baptist's death, the nation; thence onward the attracting of receptive souls to Himself, whom He could form into His spiritual Kingdom, for the end which we have already seen. Hence, His ministry now must take a new direction. In this, as in His Judæan, He wrought miracles, but did not now, as then, baptize. His object, then, was to convince the heads of the nation, and to them He sought to address Himself. Now He sought to reach, and embraced every opportunity to address, the people. He welcomed them. He mixed with them in the towns and country. Going from place to place, He everywhere illustrated in His life His great word, "The Son of Man is come to seek and to save the lost." Anywhere, wherever He found, He addressed, them—by a well-side or the wayside, or seaside, in the market-places and in the streets, in the fields where they were feeding flocks, in the synagogues, and in His own house. His sympathy for them was boundless. And they felt that in His every act, and word, and movement, He proved Himself the people's Christ.

To this work He gave up Himself with a self-surrender which knew no change. He was consecrated to God in every fibre of His being. Him He wholly regarded in everything. He lived wholly outside of earthly distinctions of every kind. He bestowed not one thought upon Himself, nor asked how anything would affect Himself. His one, single thought was, "to do the will of His Father, and to finish His work."

That wholly engrossed all His thoughts, occupied all His time. Upon it He entered with entire clearness of understanding. In it systematic effort, industry, diligence, self-command, promptness, patience, fearlessness, independence of spirit, and matchless moral power showed themselves in His every movement. In it He showed true subjection to all lawful human authority, and to all the requirements of His position, and the most intense yearning after the welfare of man. And through it all He showed a self-subjection to the will, and a consuming zeal for the glory of His Father, which is the most extraordinary fact in all history. His very first act in Jerusalem, the cleansing of the Temple, viewed in the light of self-interest was both rash and foolish. But viewed in the light of obedience to the Divine intimation, was most wise, and though daring, most sublime. It was, and was regarded by His followers, as an act of consuming zeal. And as we follow His blessed footsteps during His Galilæan ministry, we will see that always and everywhere, as from the time of His anointing, His life was one continuous consecration, without the slightest break. And this in a work most colossal: appalling in its magnitude, and simply awful in the quivering agony which belonged to certain features of it. And yet, never was there the slightest letting go, or down, until, at its close He exclaimed, "Father, I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do."

His faultless example reflected the great and ennobling doctrines which He preached. Conscious that He was The Truth, The Light, The Way, He knew that in making Himself, He made them, known to men. Hence, Himself, and His own relation to God, and to man and the cosmos, were the principle subjects of His teaching. He brought back to man the great fundamental truths of all religion—truths announced in the prophets, and illustrated in the lives of eminent saints, long before. To these He added truths before unknown. These He set in the clearest light. With absolute infallibility and incomparable power He made known everything necessary for man's salvation, satisfied his dim, mysterious yearnings after the infinite and pure, united him to God by the firmest of bonds, placed him on the pathway of truest, highest obedience, and lifted him at once into that position where he can become a conqueror of Satan, and a child and inheritor of "the Kingdom of the Heavens." And this He did by uniting man to Himself.

In teaching these great truths His manner suited His matter and aim. It was simplicity itself. It was genuinely human. "He taught not as the scribes." They were obscure, and dealt in dry technicalities. At the same time they were haughty, censorious and indifferent. His thoughts were clear as sunbeams, and He in giving them was all energy and sweetness; and these subdued and sweetened by truest tenderness, and by condescending gentleness and love. He sympathized

with the people in their daily sorrows, joys and struggles. He spake in every day idioms, and on subjects which came home to the heart. No wonder His truths burned into the very center of His hearers' being with a strange intensity, lit up the mind with new light, warmed up the heart with new sympathy, and occupied both with the most elevating objects of thought. They rejoiced in the liberty which He gave them from the fetters of traditionalism, and welcomed the words which told how the sin which lay heavy on the heart as a load of anguish, could be really and fully taken away. The impressiveness of His manner, the homeliness of His words, the lucidity and value of His thoughts, and their perfect adaptation to His hearers fascinated them. Even soldiers sent to arrest Him returned empty-handed, but full-hearted, saying, "never man spoke like this Man."

This ascendancy was not gained by pandering to the passions of men, winking at the errors and wrongs of the times, nor by playing upon national whims and prejudices. Never was there the slightest deviation from the pathway of reality. Never sought He to win men by His personal magnetism, nor to advance His cause through "the enthusiasm of humanity," but only by the commanding power of truth and right.

And this truth He did not impose upon man, but presented it to him, and urged it upon his acceptance, by motives of the noblest character—its own intrinsic excellence, and its inestimable value to himself. Thus

aiming at his highest good, and seeking only his consenting will, He addressed man as man, spake directly to that which is deepest and most fundamental in him—the conscience and heart—and sought, while informing the mind, to instruct the one, quicken the other, and to arouse the will to decision.

And this truth, He—a man of the people—localized in His own historical surroundings. Men could see the point at once when brought to them in a familiar garb. The truth would get hold of them before they were aware of it, when brought to them under the similes of the sower, the harvest field and reapers, the barns bursting with plenty, the vineyard and wine-press, the fisherman with his boats and nets, the birth, the death, the wedding, the feast in the family, the master and the son of the house, the king and subjects, the officer and soldiers, and the various aspects, phases and forms of nature which formed part of their daily life. And the more welcome still was this teaching when it was seen to be the unfolding, from a profound and living acquaintance and regard, of those Scriptures which, from childhood, they had received and revered as “the living oracles of God.”

These, and various other elements of His teaching and ministry, will come before us as we study His life-development. In it we will see the reach of His power, and the sources of His success. He has gone from earth. We cannot hear His voice, mark the changes in His intonations, nor study the play of His

countenance. But the life-force in His words, acts and actions, we will find is as powerful as ever. They have perpetual freshness. They stir our inmost being. And as we study the secret of their unrivaled power, we will see that it is because of their intellectual, moral and spiritual perfection. And this we will find comes from the fact that He so transfused His own ineffable life into them, that it moves before us in all its sublimity and simplicity, in all its Divineness and humanness, as a living Presence to-day.

JESUS' GALILÆAN MINISTRY.

SECTION I.

Incidents: John Baptist imprisoned in castle Machærus. Jesus hearing of this while in Jerusalem, goes into Galilee. In Nazareth begins His ministry by His first public and official proclamation, "The Kingdom of the Heavens is at hand."

Places: Nazareth—Capernaum.

Time: Last of April, A. D. 28, and soon after the Passover.

Matt. xiv, 3-5; iv, 12, 13-16.

Mark vi, 17-20; i, 14, 15.

Luke iii, 19, 20; iv, 14, 15; 16-30,

Reaching Nazareth, He there makes His first public and official proclamation of the approach of the Kingdom of the Heavens.

Luke iv, 16-30.

But Herod the tetrarch, being reproved by him, *i.e.*, *John Baptist*, for Herodias, his brother Philip's wife, and for all the evil things which Herod had done (*did, epoieese*), added yet this above all, that he shut up John in prison. For Herod himself had sent forth

and laid hold upon John, and bound him, in prison,* for the sake of Herodias, his brother Philip's wife: for he had married her. For John had (R. V. omits had,) said unto him, It is not lawful for thee to have her—thy brother's wife. Therefore (and, *de*, R. V.), Herodias had a quarrel (set herself, R. V.)—*eneichen*, held resentment, or, an inward grudge—against him, and would have (desired to, R. V.), willed, (determined, *theloo*)—to kill him; and (*kai*), she could not. For, (a), Herod feared John, knowing that he was a just (righteous, *dikaion*, R. V.) man, and an holy, and observed him (kept him safe, *suneteerei*, R. V.). And when he heard him, he did (*epoiei*, T. R.) many things (he was much perplexed, *eeporei*,† R. V.); and he heard him gladly. And, for, (b), when he would have put him to death, he feared the multitude, because they counted him, *John*, as a prophet.

Now after that John was put in prison (*paradothanai*, was delivered up, R. V.), and when Jesus had heard (*akousas*, hearing,) that John was cast into prison (*paredothee*, was delivered up, R. V.), He departed (withdrew, *anechoreesen*, R. V.), and came in the power of The Spirit into Galilee, preaching the gospel of the Kingdom (R. V. omits, the Kingdom) of God.

And He came to Nazareth where He had been brought up: and He went, as His custom was, into the synagogue on the Sabbath day, and stood up for

[*“And put him out of the way, *apetheto*.” Cod. B. and Sin. have *apetheto* instead of *etheto* of T. R.: adopted by Lachmann, Lange, Alford and Tischendorf.]

[†The text wavers between *epoiei* and *eeporei*, the latter being the one adopted by most critical scholars.]

to read. And there was delivered unto Him the book (*biblion*, a roll,) of the prophet Isaiah. And when He had opened the book (*to biblion*, the roll), He found the place where it was written (Is. lxi, 1, 2),

The Spirit of The Lord is upon Me,
 Because He hath anointed Me to preach the
 gospel to the poor.
 He hath sent Me to heal the broken-hearted,*
 He hath sent Me to preach deliverance (pro-
 claim release, R. V.) to the captives,
 And recovering of sight to the blind,
 To set at liberty them that are bruised,
 To preach (proclaim, R. V.) the acceptable
 year of the Lord.

And He closed the book (roll), and gave it again (back, R. V.) to the minister (attendant, R. V.), and sat down: and the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day this Scripture is (hath been, R. V.) fulfilled in your ears.

And all bare Him witness, and wondered at the words of grace which proceeded out of His mouth: and they said, Is not this Joseph's Son?

Jesus further discourses.	{	And He said unto them, Ye will surely (doubtless, R. V.) say unto Me this proverb (parable, R. V.),

[*This line is wanting in B. D. L. Sin., is bracketed by Lachmann, and rejected by Meyer, and Westcott and Hort. It is taken from the Sept.Ver. of Is. lxi, 1. It seems to form the almost indispensable basis of "physician heal thyself," of vs. 23, and is retained by Godet.]

Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thine (own, R. V.) country. And He said, Verily, verily, I say unto you, No prophet is accepted in his own country. But I tell (say unto, R. V.,) you, Many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout (came over, R. V.,) all the land: but unto none of them was Elijah sent, save (but only, R. V.,) unto Zarephath, a city (in the land, R. V.,) of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, saving (but only, R. V.) Naaman the Syrian.

And all they in the synagogue, when (as, R. V.,) they heard these things, were filled with wrath; and they rose up, and thrust (cast, R. V.,) Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast (throw, R. V.) Him down headlong.

But He, passing through the midst of them, went His way.

And leaving Nazareth, He came down and dwelt in Capernaum, a city of Galilee, which is upon (by, R. V.,) the sea coast, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by (*dia*, through,) Isaiah the prophet (ix, 1, 2), saying,

The land of Zebulun and the land of Naphtali,

By the way of the sea, beyond Jordan,
Galilee of the Gentiles;

The people which sat in darkness
Saw a great light:

And to them which sat in the region and
shadow of death,
To them did light spring up.

From that time Jesus began to preach, and to say—preaching the gospel of the Kingdom, (R. V. omits of the K.,) of God, and saying—The time is fulfilled (*pepleerootai*, filled up,) and the Kingdom of God—of the Heavens (*toon ouranoon*)—is at hand: repent ye, and believe (in, *en*, R. V.,) the gospel, *i. e.*, of the Kingdom.

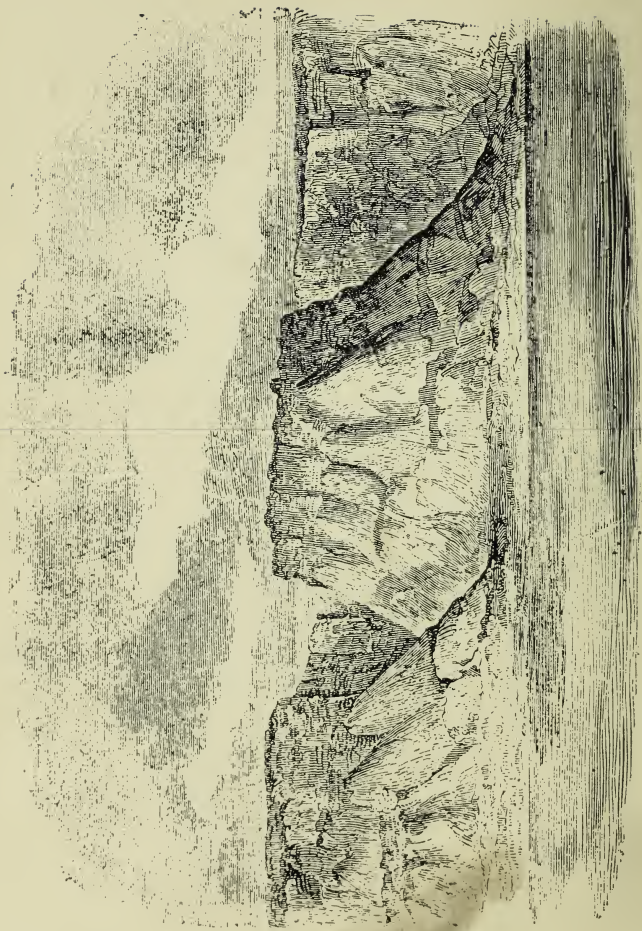
And He taught them in their synagogues on the Sabbath days, being glorified of all. And they were astonished at His doctrine; for His word was with power. And there went out a fame of Him through all the region round about.

This was an epochal day. Fifteen months before Jesus had been baptized, and had entered upon His ministry. The conquest of Satan, the gathering of the first disciples, and the confirmation of their faith by His first miracle, occurred during the first three months of His ministry. Save the two days in Samaria, and the time between December, A. D. 27, and April, A. D. 28, the next twelve months had been spent in Judæa. The object of these labors was the acceptance of Himself as The Messiah. The heads received Him not. And John's arrest made it almost morally certain they would not. And when He now stood up in the synagogue the outlook was not cheering. Rejection in Jerusalem, no permanent fruit in Judæa, John in prison, the Sanhedrim against Him, with an opposition rapidly intensi-

fyng; and, passing by the Samaritan converts, only His six first followers, and the officer of Herod's household with his family, in Galilee. To man's eye, success was hopeless. But His hope was in God. "He shall not fail, nor be discouraged." So prophecy had said. So He felt. Sad, as He must have been, as He thought of the calamities coming upon Israel in consequence of His rejection, yet never had He been stronger in faith, than when "He returned" from Jerusalem, "in the power of The Spirit into Galilee."

This return, in April, A. D. 28, was caused by the imprisonment of John Baptist. This had been done by the order of Herod Antipas. He was moved to it by his dread of John's influence as provocative of a rebellion.* But the verb *paradidomai*, *delivered*, suggests, as a motive, the influence of the Pharisees. And the Synoptists give a third: John's faithful and fearless denunciation to his face, of the king's adulterous conduct in marrying, in daring defiance of all law, his brother Philip's wife. She was the daughter of Aristobulus, son of Herod the Great and Bernice. She had married Herod Philip, son of Herod the Great and Mariamne. Antipas had become infatuated with her;

[*Josephus' *Ant.*, 18, 5, 2. He speaks in the highest terms of John: "John was a good man, and urged the Jews, who were willing to live worthily, and to show uprightness one to another, and piety towards God, to be baptized. For baptism was approved of by him, not as a means of obtaining pardon for some sins only, but for the purity of the whole body, when the soul had been cleansed before, and by righteousness."]



Region where stood the Castle of Machærus; some distance from the Red Sea

and she with him. Having put away his wife, and she having divorced herself from her husband, they were married.* The scandal agitated all classes. One only, however, had the nerve to tell the king of his sin; and for his faithfulness he paid dear. The cutting word rankled in the heart of the guilty pair. Only the fear of the people, who "held John as a prophet," restrained him from putting him to death. Even his arrest might cause a tumult. But when done with the acquiescence, if not at the instigation of the Pharisees, whose hidden hand is seen in the *paradidomai*, this fear was removed.

Suddenly seized in the midst of his work, John had been hurried off to Machærus, the Black Castle, situated on the extreme southern, as Pella was on the extreme northern, boundary of Peræa. It stood about twelve miles east of the Dead Sea. As rebuilt and enlarged by Herod the Great, after its destruction by Gabrinus, during the wars of Pompey, it, exceedingly strong by nature, was made so strong by art as to be almost impregnable.† It frowned from the top of a hill, along whose shoulder Herod built a town surrounded by walls, and fortified by towers; and was, itself, surrounded by valleys which could not be filled up, and by walls, flanked by towers 200 feet high, which could

[*Herod Philip must not be confounded with his half-brother Philip, the son of Cleopatra. . . . Jos. *Ant.* 17, 1, 2, 8, 2; 18, 5, 4.]

[†Jos. *Bell. Jud.*, 1, 8, 5.]

not be scaled. The enclosure was adorned by a magnificent palace—the place of abounding revelry. Palace and citadel are gone, save the foundations and two dungeons, the sides of the deepest one almost whole. In the sides two holes, where once staples of iron or wood had been, remain. This was, perhaps, the one in which the noble prisoner was kept. His disciples had liberty of access. And his liberty may have been granted him, at times, to leave his dungeon, and ascend to the parapet. If so, he could see the Dead Sea, and, across it, Hebron, where he had lived when a boy, and had buried his parents, and the wilderness of Judæa, where, for so many years, he had lived so quietly, in communion with God. As he turned his eye he could see the lower part of the Jordan valley, and the sacred stream where he had baptized so many thousands, and The Messiah Himself. What associations these views would recall! What a contrast to his position! Prisoner he was. And how must he, whether on parapet or in dungeon, have chafed, as does the lordly lion against the bars of his cage. But his agitations, once only, found a voice, which, after a while, we will hear. For the present we must leave him and return to Jesus, to whose movements John's arrest, a blow aimed directly at Himself, gave a new direction.

While John continued to testify to Him, Jesus could not begin His public preaching. He had acted. He had presented His credentials to the rulers. But He had not publicly taught, nor announced His mis-

sion. With John's arrest, which put a stop to his testimony, the time, in the Divine purpose, was filled up (*pepleerootai*). This arrest formed one turning point in Jesus' ministry. He must now take the whole burden upon Himself, must labor with the people; and, since He is shut out of Judæa, in Galilee. This was the Divine direction. And so soon, then, as He, while in Jerusalem, heard that John was cast into prison, "He withdrew (*anechooreesen*), from Judæa, and came into Galilee." He came with a message of peace from God—not, then, to the Gentiles, but "to the children of Israel" (Acts x, 36, 37). He came preaching (*keerussoon*, pres. par., preaching as He was coming,) "the gospel of the Kingdom of God." "The time for the introduction of the Kingdom of the Heavens is filled up. Repent and believe in (*en*) the gospel"—the *en* showing the object on which the faith is based. Under the Divine direction, and in the power of The Spirit, He went also (*kai*), to Nazareth. For here—so Infinite Wisdom directed—must He first make that announcement, publicly, and to the world.*

Jesus may have passed through Nazareth on His way from Bethania to Cana, on His first return to Galilee, after His baptism. But He had not, it seems, visited the place since that event. And what great

[*The solemnity and significance of this announcement suggest that verses 14 and 15, of Luke iv, are rather a summary, by way of anticipation, than a statement of facts preceding it. Its opening words, further, indicate that it was Jesus' first announcement in Galilee of the character and object of His mission.]

facts had occurred since then! He had left, an unknown man. He was returning, the Conqueror of Satan, the Cleanser of the Temple, the Doer of mighty works, the Speaker of transcendent truths, the Proclaimed, in Samaria, as the Saviour of the world! How vast the distance traversed in those fifteen months! With what intense interest must He, conscious that to-morrow was to be a turning point in His life, have, on that Friday afternoon, entered the city "where He had been brought up!"

The sun of an April day was westering as He approached the city. All nature was gay and glad. But the solemnity of His position must have shut Him out from all sympathy with its joy. Great questions absorbed all His attention. Will the citizens receive Him as The Messiah? To-morrow will tell. Suddenly the double shrill blast of the trumpet, sounding out from the roof of the *chazan's* house, or from that of the synagogue, announces the approach of the Sabbath. Hastening His step, He enters the city as, perhaps, the third trumpet-blast tells Him that all work must be laid aside. Entering His mother's house, if she still resided there, or, if she and His brothers had removed to Capernaum, one of His sisters' house (Mark vi, 3), He found the Sabbath-lamp lit, the Sabbath table spread with the best food, and the family assembled, dressed in their best clothes. And while home greetings were being exchanged, the fourth blast of the trumpet, it may be, told all that the Sabbath had begun.

Nazareth from the South.



Not much could Jesus have slept on that night. For the morning hours of that Sabbath was to be the time, the synagogue where He had worshipped, and the people who had known Him from His earliest years, the place, where, and the persons to whom, He must publicly announce His Messianic position and authority.

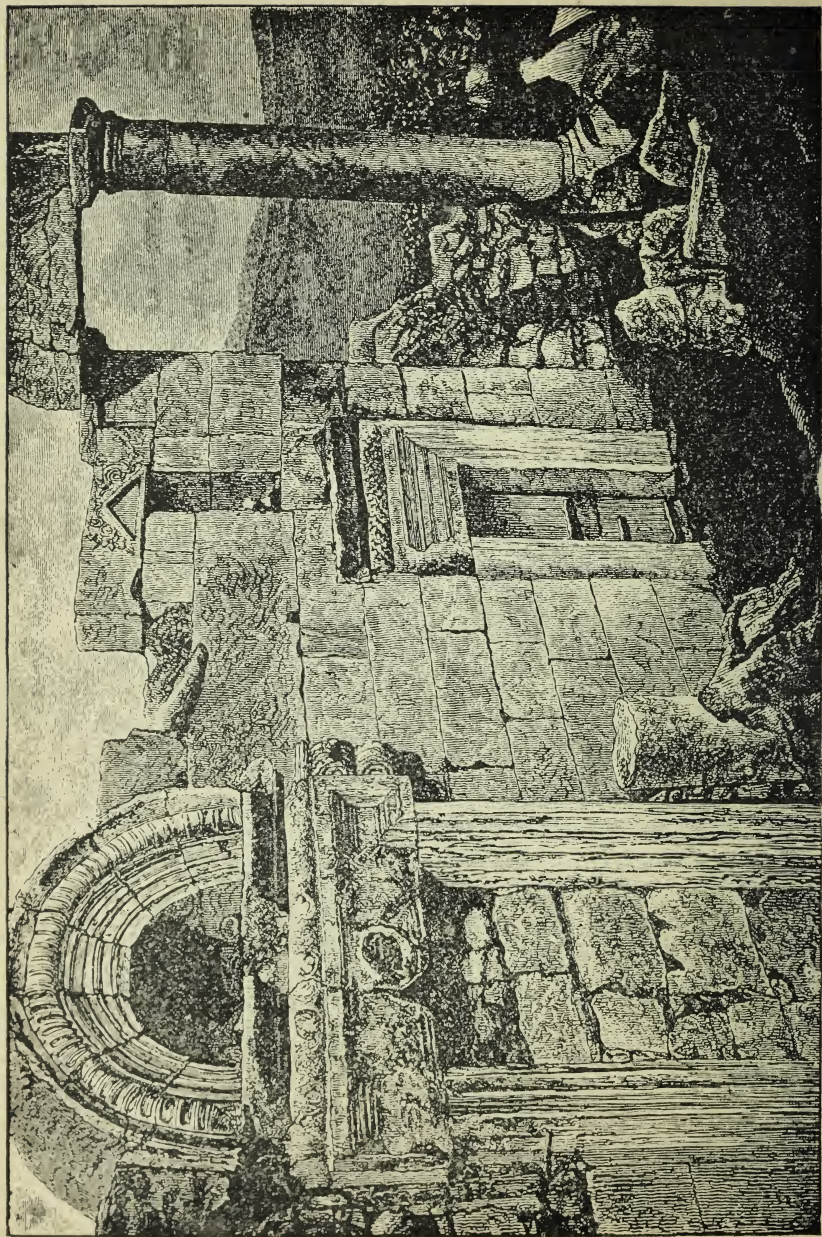
This is the first time that our story leads us into the synagogue. With this house and worship much of Jesus' Galilæan ministry is associated. With every feature of this worship, which He sanctioned and loved so well, was He intimately acquainted. And our acquaintance with the construction of the house and the order of the worship will help us the better to understand the facts occurring on that eventful day, and many more, also, in the life of our Lord.

To the period of the exile belongs, if not the institution (Ps. lxxiv, 8), the revival of the synagogue worship.* Cut off from the Temple sacrifices, and feeling the need of worship, they gathered together, at first only for prayer, but afterwards for other acts of worship also. They answered so well to the needs of the people, that they, after the return from Babylon, became a permanent institution. Established first in

[*In the preparation of this sketch, I have consulted all the usual works on this subject, so far as I had access to them. But to no one am I more indebted than to Smith's *Bib. Dict.*, and Edersheim's *Jesus the Messiah*. Much of this sketch is taken from them. Edersheim is especially satisfactory, as he drew from the original Talmudic sources.]

Jerusalem, they rapidly spread into all parts of the land, and thence into all heathen countries where ten Jews, the number necessary to constitute a congregation,* resided. This was a revival of the ancient local worship. Embodying in its name the idea that each synagogue represented the congregation of Israel as a whole, it silently, and all unconsciously, was preparing the way, through its services, for the new and higher order of worship which was to be developed out of it. The services brought the people together on all feast and fast, days, on all Mondays and Thursdays—the market days, when the country people could attend—and twice on all Sabbaths. And so important was attendance upon these services regarded, that neglect of them involved the person in a guilt, in which, and in its punishment, his district shared. The services were simple. In them mind and heart could alike enter. And they were more influential upon the people, and more truly represented and determined their religious life than did the statelier ritual of the Temple, which all males were required to attend three times a year. Their power was felt in every direction. We give two manifestations of it. Through them came that tenacity with which the nation, after the Maccabæan struggle, adhered to the Law, religion and God of their fathers, and—for the “Prophets,” as well as “Moses,” were read every Sabbath—both those Messianic hopes

[*This idea was derived from Num. xxv, 27.]



RUINS OF SYNAGOGUE NEAR CAPERNAUM.

of Israel and that universally diffused expectation of "the Kingdom of the Heavens," which were prevalent when Jesus appeared.

The building* stood, if possible, on the highest ground in the city, was always rectangular, was built of stone, always towards the west, as was the Temple, and was so constructed that the worshippers both when they entered, and as they prayed, "looked towards Jerusalem."† The walls were from two to seven feet thick, rough outside, inside plastered, and often highly finished. The building was crowned with either a dome over the center, or with caps over the small towers at the two front corners. The roof was flat. The windows were on the east and west sides; the doors always in the east or south sides, in the latter, in most of them—it an opinion may be formed from the excavations lately made in northern Galilee. They (the doors,) were large, and sometimes elaborately finished. On the upper lintels was some ornamentation—sometimes a seven-branched candlestick, sometimes the Paschal Lamb, sometimes a vine with bunches of grapes, and over the door of the chief synagogue in Capernaum was a pot of manna and an Aaron's rod. The building was dedicated to God with special and most imposing solemnities. Thenceforth, because sacred to Him, it had a consecrated charac-

[*On page 99 the reader will find a diagram of one of the synagogues in Capernaum.]

[†Ps. xxviii, 2; 2 Kg. viii, 29; Dan. vi, 10.]

ter, and everything unbecoming that sacredness was strictly forbidden.

As we approach the edifice, we see "Notice Boards" by the door, on which are the names of persons who have been excommunicated, and alms-boxes in which are dropped the offerings for local charities, and for the poor of Jerusalem. And as we pass through the massive doors we at once notice that the flooring is formed of slabs of white limestone. We see two double colonnades, within which is the body of the synagogue, and between the outer of which and the walls are passages like aisles, running east and west. And some of the columns are connected by the stone blocks on which the rafters rest. Towards the end opposite the door—the Jerusalem end—we see the heavy veil, *Vilon*, suggesting at once that the internal arrangements are modeled after the Tabernacle. And this idea is strengthened as we see the "Holy Lamp" suspended before, and at one side of the veil, and which was lighted only for the greater festivals; and the seven-branched Lamp, standing at the other side of the veil, which was kept perpetually burning, and which recalled the golden candlestick of the Tabernacle. Besides these two Lamps we see others, brought in by the worshippers, and which were lighted at the beginning of every Sabbath, *i. e.*, Friday sunset. At the Jerusalem end, and behind this veil, is the movable Ark, *Aron Haggodesh*, in which is kept the Rolls of the Law. Near by is the chest which contains the *Hap-*

torath, or Rolls of the Prophets. And yonder chest is for the musical instruments. When the Rolls are taken out we see that they are made of vellum, richly ornamented, rolled round rollers, elaborately decorated, and preserved in cases, elegantly embroidered—the offerings of the rich, presented, when, on the first anniversary of the birth of a child, they brought it to be blessed by the Rabbi of the synagogue. In front of the veil is a slightly raised platform, the *Beema*, which was open to the veil, but enclosed on the other three sides, and on which many could stand at once. In the middle of it is the pulpit. In it the one who recites the Psalms and Prayers stands while he officiates. And there is the seat on which the speaker sits while he addresses the people. On one side of the platform is the Reading Desk, from which the Law is read, and hence is called Moses' seat (*kathedron*, Matt. xxiii, 2). In front of the veil, and just before the Ark, are the raised and cushioned seats for the elders and persons of distinction, and to which the wealthy are invited. These are the "chief seats" (*protokathedrias*, Matt. xxiii, 6; Lk. xi, 43). The uncushioned seats, which we see around on the front platform, are for the men. And those on the gallery, in the space around the enclosure, and at the north end, are for the women, who are never allowed to sit on the platform, and whose seats are separated from those of the men by a platform five feet high.

That officer, whom you see bringing in the Roll, is

the *chazan*, or *hupeeretees*, minister (Luke iv, 20). His position is a responsible one, and gives him quite a prominence. He has charge of the Rolls, takes from the Ark those containing "the Lessons for the day," hands them to the Reader, and when read, returns them to their place. Often must he read the prayers and chants, and at times must conduct all the services. He is the officiator in the rite of circumcision. And in the want or absence of the officers answering to the deacons of Acts vi, must act as the "messenger of the synagogue," and be the collector of the alms. The importance of the position made great care necessary in the selection of a man to fill it, and he was introduced into it by the laying on of hands. He must be a man of irreproachable moral character, modest, yet humble, of good sense and presence, a good reader, and possessed of a thorough knowledge of the Scriptures, and ready and able to discharge the duties of his position to the satisfaction of all.

Those grave and reverend looking men, whom you see occupying that seat, are "the elders," or rulers, *archontes*, called also "the shepherds." Their selection to this high office depends upon the choice of the congregation. They are chosen either for a specified time, or for life. They are ordained, by prayer, and the laying on of hands, and constitute, with others chosen to assist them, the local Sanhedrim, subordinate to the Great Sanhedrim in Jerusalem. To them is committed the spiritual oversight of the congregation,

as is now, to the Session in the Presbyterian, or, the Consistory in the Reformed, Church. The chief one of them is the "ruler of the synagogue" (*archoon tees sunagoogeas*, or *archisunagogos*). He, when present, presides, selects the Reader (whose duty it is to read the lessons of the day, and, so says the Mishna, conducts the devotions), and selects those who are to preach, or give the addresses.

The third (9 A. M.), sixth (12 M.), and ninth (3 P. M.), hours were the time for synagogue services—known then, as still, respectively, as the *Shacharith*, the *Mincha*, and the *Arabeth*. On the Sabbath no one was allowed to eat anything until after the first service was over. The people were summoned by the blowing of the trumpets. At once, the streets which all morning, had been empty, were thronged with men, wearing white turbans on their heads, a long tunic around the body, to which it was closely held by a clasp, or girdle. Over this tunic was, hung round the shoulders, a white scarf of lamb's wool, the *tallith*, from whose edges hung blue tassels, called *zizith*. The object of this article of dress, which was worn by the command of Moses, was to remind them to "remember the commandments, and do them." The men passed through the public, but the women, closely veiled, through the back, streets. The return from the synagogue must be with slow step and measured, down-cast look, and reverent air. Thus must they show that the things of God which, at the service, had occu-

pied their attention, now filled the mind. But the going to the service must be with quick step and joyful look, as if eager to engage in the worship of God. So the Rabbinical rules prescribed; and they were strictly obeyed.

On entering, the women at once took their seats; but the men, before taking theirs, put on the tephellin or phylacteries. These were two small boxes made of parchment, on the sides of which was stamped the letter S, a signature for *Shaddai*, a name of God; and inside of each one were four pairs of verses, two of them from Exodus (xi, 11-16, and xiii, 2-10), two of them from Deuteronomy (vi, 4-6, and ix, 13-16). One box was bound to the forehead, between the eyes, and the other on the left arm, opposite the heart. Thus arrayed, they took their places.

All seated and ready, the services began with a silent prayer. During it, as during all the prayers, the people stood. Then the Reader, wearing his tallith, entered the enclosure, stood at the desk, and recited the opening adoration (as follows):

“Blessed be Thou, by whose word the world
was created, forever!

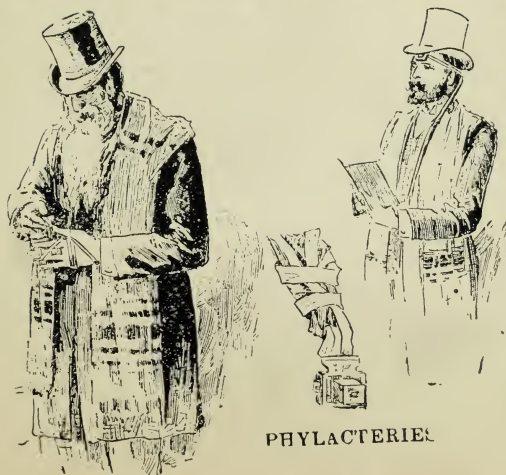
Blessed be Thou, who hast made all things
out of nothing!

Blessed be He who orders and confirms!

Blessed be He who has pity on the earth!

Blessed be He who has pity on His creatures!

Blessed by He who richly rewards His saints!



PHYLACTERIES



ANCIENT SYNAGOGUE WORSHIP.

Blessed be He who lives forever, and is forever the same!

Blessed be He, the Saviour and Redeemer!
 Blessed be Thy name, O Eternal! our God!
 King of the Universe, all merciful!

Thy people utter Thy praise with their lips!
 Thy godly servants proclaim Thy glory and honor.

We would praise Thee, eternal Lord God,
 with the psalms of Thy servant David.

We would laud and magnify Thee with songs
 of thanksgiving and praise.

We do homage to Thy name, our King, our
 God, the only One who liveth forever.

O Lord, Thy name is glorious forevermore!

To this, as to all the prayers, the people answered,
 Amen!

Then followed the reading of certain Psalms, closing
 with a short prayer. This was followed by the responsive
 sounding of the praise, known as the *Kadish*:

The Reader. } Praise the Lord, who is worthy to
 be praised.

Response of the } Praise be to the Lord, who is
 people, bowing. } eternally worthy of praise.

Then followed the reading of the creed, beginning,
 "Hear, O Israel, The Lord, our God, is one Lord;"
 preceded by a prayer which exalted the majesty of
 God, and ended by a prayer of thanks and supplica-
 tions, said by the Reader, which ended thus: "Blessed
 be Thou, O eternal God of hosts, which of old didst

redeem Israel. Rock of Israel! up! to the help of Israel! Save Thy people, Thou Holy One of Israel!"

Then followed "The Prayer," which, read aloud by the Reader, was spoken softly by all the congregation, standing, with faces towards the Veil, with eyes steadily fixed, and with heads bowed.

Then, the Reader, having said, "O Lord, open Thou our lips, that our mouths may show forth Thy praise;" all sung or chanted certain Psalms.

This part of the service then closed thus: "We would hallow Thy name, as it is hallowed in Heaven, as it is written in the prophets, 'One to another cried'"—

The whole congregation responded, "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory."

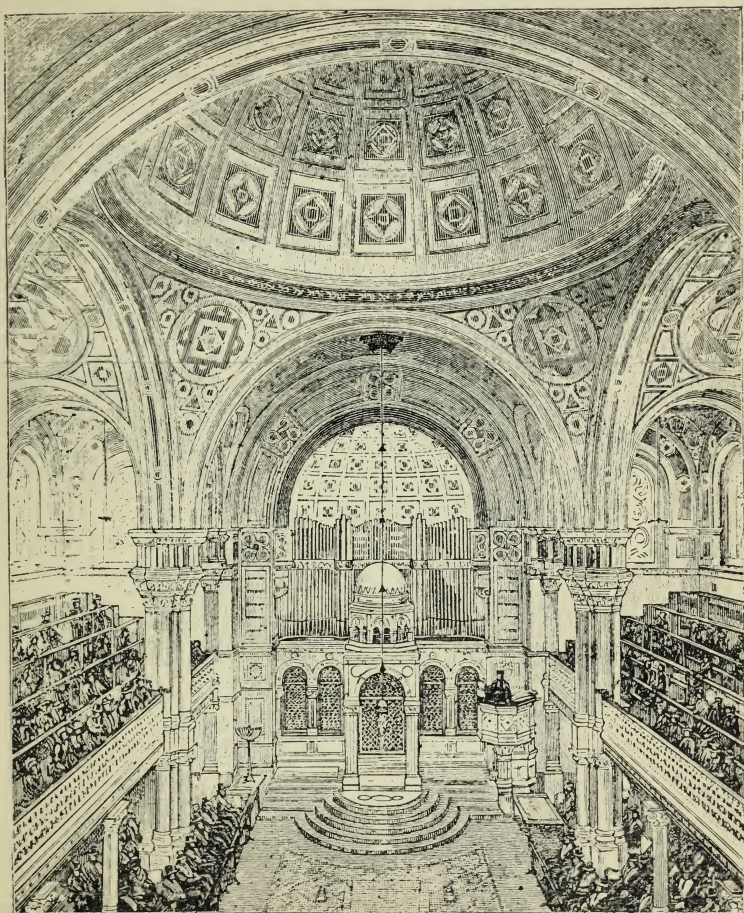
Reader, again: "They, who stand before Him, say, 'Blessed.'"

People, again: "Blessed be the Lord of glory from His place. The Lord shall reign forever, even Thy God, O Zion, unto all generations."

During those prayers, the Reader stood in front of the Ark, and with his face toward Jerusalem.*

From the time of the return from the exile in Babylon, the Law had been read in the synagogues. This, apparently, was the end for which they were originally designed. When the liturgical service was introduced, it was not allowed to displace, but only to precede it.

[*Praying towards the east was condemned, on the ground that false worship was towards the east. Ez. viii, 16.]



INTERIOR VIEW OF MODERN SYNAGOGUE.



Removing scrolls of the law from the Ark, in a modern synagogue.

And even during this service the Psalms (*Megilloth*,) were read. This ended, the Minister took a Roll out of its case, in the Ark, took off its wrapping cloths, and handed the separate portions of the *Paraschath*, *i. e.*, the portions of the Law that were to be read, to those designated to read them: the first part to a descendant of Aaron, if one was present; the next part to a Levite; and the other five parts to ordinary Israelites. The one to read, standing by the Reading Desk in the front of the Ark, and facing the people, unrolled, and held in his hand the Roll, and read in clear, loud tones, so that all the people could hear every word. When this was finished, the Minister put the Roll back carefully in its place in the Ark, and brought out the *Haphtorath*, *i. e.*, the prophetic portion of the Lessons for the day. This was handed to the Reader, and he, still standing, read two or three verses at a time. And these, as had been also the Law, were translated by the Interpreter, out of the Hebrew into the Aramæan, the spoken language, verse by verse.

After the Reader had handed the Roll back to the Minister, who put it safely in its place, his work was done. Then followed an exposition of the portion read, or an address or sermon,* by the one designated by the Ruler. He sat while he delivered his discourse.

[*The gift of preaching was most highly regarded, and the institution of preaching extolled in the most extravagant terms. The reader will find some exceedingly interesting remarks on this subject in Edersheim's *Jesus the Messiah*, vol. 1, pp. 446-450, *Eng. Ed.*]

This speaker might be a traveling Rabbi—because, as the regarded successors of the prophets, they were privileged to preach—, or be any distinguished stranger present, known as a speaker (Acts xiii, 15). On this Sabbath it was Jesus. The discourse ended, any one present might put questions, express opinions, or make brief remarks. The whole service was closed by a short prayer, after which the people dispersed.

Such were the services, briefly sketched, on that day when Jesus, for the first time in His life, was to take part. His fame had preceded Him. His arrival was known. His reception by the Galilæans, and the fame of His healing the nobleman's son at Capernaum, both in the December before, and His well-known character, all had weight, doubtless, in the purpose to extend Him the invitation to address the congregation. This people had known Him all His life. With them for years He had been a worshipper. On this day He must appear as a teacher, must, for the first time to Galilæans, publicly and officially announce His Messiahship, and must give an enlargement of the idea quite beyond what He had intimated to the Sanhedrim a few weeks before. The result, who could tell? It was to be a deciding day. We may be sure that the first breaths of that glorious April morning were mingled with the breaths that poured forth His prayers to His Father. And far different were His thoughts and emotions as He went to the synagogue, from those of the crowd flocking thitherward, anxious to hear Him speak.

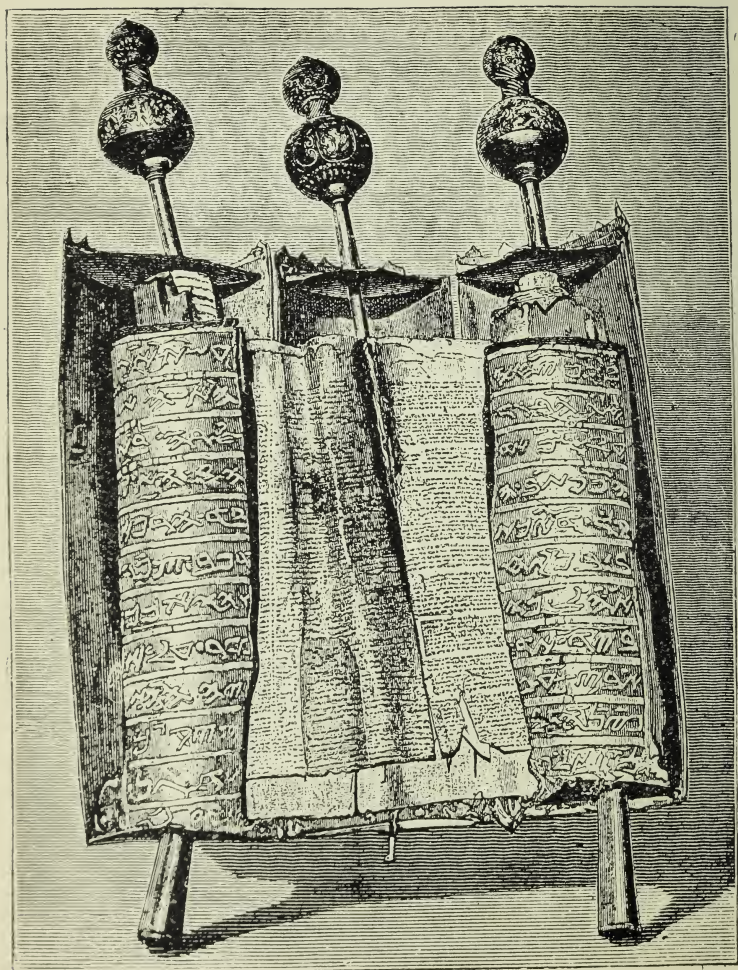
With reverent steps and teachable hearts we follow Him, and enter the sacred House. We stand where we can see and hear. The solemnity is unusual. The excitement is intense. The hour all regard as most important. And it will help us to see its significance, if, while the assembling crowds are taking their seats, we recall Jesus' two great words: that spoken to Nicodemus, April, A. D. 27, and that spoken to the Sanhedrim the first part of this month. These discourses were clear before Him, as also these facts: (1), His whole personal life up to His baptism; and, (2), with it, (a), the voice from Heaven, (b), the reception of The Spirit, and, (c), the purpose of it, as made known through the Temptation experience, and His life, words and acts since then. Through and back of all this was the conscious fact, that from the time of the construction of His humanity by The Spirit, He had been uninterruptedly under His guidance, and had been, by Him, led to that place that morning, and for the particular purpose that had brought Him there.

The services begin, Jesus, by invitation, occupying a seat of honor. The liturgy being ended, and the reading, also, of the *Paraschath* and the *Haphtorath*, He is invited to address the people. He goes into the pulpit. He receives a Roll (*biblion*) from the minister—the only time He ever had, in public, a Roll in His hands. It, like all the volumes of that day, is in the form of rectangular sheets of parchment, and is rolled round two cylinders. One is held in each hand. The

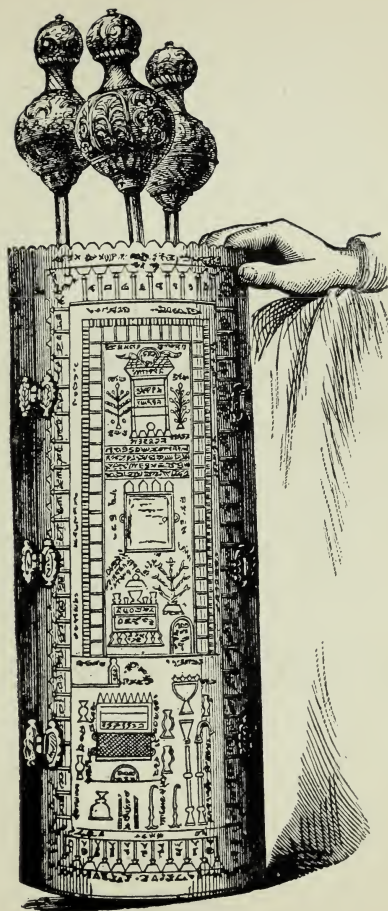
part between the two is the part read. The part read was rolled round the one cylinder, as the part to be read was unrolled from the other. This Roll was that of the prophecies of Isaiah—suggesting that the *Hap̄torath* for that day was from that book. Unrolling (*anaptuxas*) the volume, Jesus saw picture after picture of the promised Messiah pass before Him: the Child born, the Son given, the Man of sorrows, by whose stripes men are healed, and the Man a refuge from the storm, and a hiding place from the tempest. But on He unrolled until He came to that section whose burden is the mysterious Servant of Jehovah whom the Lord calls upon all to behold, and who was to be the Remover of the maladies under which humanity groans.* He *found* the place. And the verb, *eure*, indicates, (a), that the selection was made under the guidance of The Spirit, and, (b), purposeful.† The passage, Is. lxi, 1, 2, is part of the announcement made by the prophet to the people, when in banishment, of liberation from captivity, and of blessed rest in a restored Theocracy. Looking forward, he sees the Messianic fulfillment of this theocratic idea realized in the Promised One, the Servant of Jehovah. And in his delineation of The Spirit's relation to Him, he gives some definite marks

[*Is. xlii-lxi. . . . The familiarity which Jesus showed then, as ever, with them, suggests that He must have possessed a copy of the Hebrew Scriptures.]

[†Meyer, *in loco*, says, "Lights upon it soon as unrolled, indicating the finding as fortuitous, but just on that account, as divinely ordered."]



ANCIENT SCROLL OF THE PENTATEUCH



ROLL OF SCRIPTURE

of The Messiah's Person and work. The passage, hence, is, was regarded by the Jews, and was declared by Jesus to be, a very characteristic one.

This was the only time Jesus ever read in public. He was a good reader. And as He translated, as He went along, the Hebrew into the living language, all saw that it was not the Lesson for the day,* and that what He was reading related to The Messiah. And this fact would intensify the interest with which all listened, while He read,

The Spirit of the Lord (God, *Heb. Ver.*) is
upon Me,

Because He hath anointed Me to preach the
gospel to the poor.

He hath sent Me to heal the broken-hearted,

To proclaim deliverance to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

To proclaim the acceptable year of The Lord,

He knows consciously that The Spirit of The Lord is upon Him, *eneken, because that*† “He hath anointed Me.” When? At His baptism. This anointing gave

[*This we gather from Luke's verb, “found,” and from all the attending circumstances.]

[†Except the clause, “heal the broken-hearted,” which is wanting in many of the best Mss., and may be an interpolation, and the clause, “set at liberty them that are bruised,” which is taken from the Sept. Ver. of Is. lviii, 6—and which omission and insertion were both evidently intentional—the passage in Luke is almost word for word like the Sept. Ver. of Is. lxi, 1, 2.]

[‡*Eneken* is the word used by the LXX to translate, in Is. lxi, 1, the Hebrew word for “because.”]

power for His work, and authorized introduction into it. And its bestowment shows that more than the intellectual and moral forces which He had received from the fulness of The Spirit was requisite. To what end anointed He Him? (a), "To proclaim glad tidings to the poor" (*i. e.*, the afflicted, needy, distressed); (b), "to heal the broken-hearted" (from any cause); (c), "to proclaim liberty to the captives," (*i. e.*, universal and complete emancipation, to the body from slavery, to the mind from tyranny over it of every form, to the soul, from the chains of guilt, sin and vice, and to the whole man from the fetters of Satan, Acts x, 30); (d), "to proclaim the recovering of sight," both physical and spiritual, "to the blind;" (e), "to set at liberty them that are bruised"—*tethrausenenos*, *pierced through*—(as the penitent by contrition for sin); and, (f), "to proclaim the acceptable year of The Lord;" (*i. e.*, the year in which the Lord shows Himself benign, and bestows extraordinary favors).

At this point He stopped, breaking off abruptly at a comma. His hearers would at once know that the acceptable year was the year of Jubilee. This was every fiftieth year of their national life. On the first day of that year priests went through all the land announcing, by the blowing of trumpets,* that the year of special blessings had come. It was a year of rest to man, to beasts of burden, to the land, of universal

[*Whence the name, Jubilee, *i. e.*, sounding of trumpets.]

restorations, when land was released from mortgage, debtors from debt, and self-sold bondsmen from bondage, so that they could return to their families (Lev. xxv, 8-17, 23-55). This holy year of universal joy and gladness was used by The Spirit as a type of the Messianic times, and the various particulars enumerated, as types of the beneficent results of The Messiah's coming.*

This, Jesus' hearers could understand, but not, perhaps, why He so abruptly stopped in the middle of a sentence. The close of it, "the day of vengeance of our God," belongs, as does the closing part of Is. xi, 4,† to the closing, as what Jesus read to the running, days of the present dispensation. The prophecy comprehends the whole of The Messiah's times, and gives His two-fold commission to bring, (a), gospel mercy alone, at His first; and, (b), judgment on opposers, and comfort to those who are "mourning in Zion," at His second, coming. The first, as alone belonging to His first coming, He brings forward. His words, hence, were a proclamation of good to man, of freedom from abject poverty, broken-heartedness, bondage, blindness, bruisedness, and of the Jubilee year to all bond slaves of sin and Satan who would accept release at His hands.

[*The Hebrew word, *Mashakh*, *Messiah*, Greek, *Christos*, *Christ*, signifies Anointed.]

[† . . . "and smite the earth with the rod of His mouth, and with the breath of His lips slay the wicked"—Sept., "the ungodly one." Comp. 2 Thess. ii. 8.]

These were the objects which would fill His mind and heart. And happy was He to proclaim this happy year of the Lord, when He could show His satisfactions to, and in His people.

Having rolled up the volume, He handed it to the Minister, and, in order to begin His discourse, sat down. His hearers, who had known Him from childhood, knew that there had always been about Him something mysterious and unearthly. That something was now more apparent than ever. It awed them into a silence most profound. His whole bearing was that of a leader. Expectation was on tip toe. The eyes of all in the synagogue were most attentively fastened (*ateneizoontes*) upon Him.

The solemnity of His position He fully realized. For Him: the obstacles He must overcome, the prejudices remove, while, knowing a prophet has no honor at home, He makes that proclamation, which, to His fellow-citizens, was, through them, to be for the world. For them: it was the moment of decision. Would they receive His words? or would they reject them,—and Him? Manner and appearance befitted the greatness of the occasion. In the midst of deep silence, slowly, distinctly, with a clearness of statement which illumined every intellect, with a tender pathos that touched every heart, and with a solemnity suitable to His own great responsibility, and to His gracious, yet awful words, which were heard by every one, He said, "This day is this Scripture fulfilled in your ears."

Thus He made known the relation of The Spirit to Himself. The LORD had anointed Him with Him. This anointing had constituted Him The Messiah, had qualified Him for His mission, and had given Him His authority to make this proclamation of grace. Then He, as The Anointed, poured forth from His fulness, and in words of persuasive beauty—"words of grace"—the particulars of the proclamation of the "acceptable year of The Lord." This was an enumeration of wonders hitherto unheard. They knew not what to make of it. Never had they seen in Him such knowledge and bright shining. At once they recognized that He had passed from a form of perfect manifestation to one higher, and greatly more impressive. And no wonder. The consciousness of His Messiahship was unclouded. And, intellectually and spiritually, He was now, and ever onward, transfigured, as, later on, bodily, by the free and mighty action of The Spirit working within Him. They looked and listened entranced. All were astonished (*ethaumason*, as in John vii, 21; Mark vi, 6,) at the sayings of graciousness (*Grk.*) pouring forth in one steady, strong and delightful stream out of His mouth. And their emotions found expression. All witnessed for themselves, and on His behalf (*emarturoun autou*), that the reports concerning Him were not up to the reality.

For some time Jesus had thus proceeded, when, with that penetrative glance which He manifested from the first, He saw what was beginning to work in their

minds. Luke's *ethaumazon* marks the moment of the transition of feeling from delight to questioning. That point had been reached which must decide their position. Did they obey The Spirit's call, they would accept Him (Jesus) as the Messiah promised through Isaiah. This would place them in the company of which the six young men, gathered on the banks of the Jordan, formed the nucleus. Did they resist that call then would they yield to questioning criticism, and, in side issues, miss the main point.

And this was what they were doing. They had known Him from childhood. They had seen Him as He worked in His father's shop, walked on the streets, worshipped in the synagogue. His uniform deportment had been only that of one of the people. He had not put forth any pretensions; nor had any of His family, all of whom they knew well, put forth any for Him. Now they hear Him who had occupied so lowly a position, and had passed so uneventful a life in their midst, utter these most extraordinary statements, and put forth these most extraordinary claims. They had not hitherto the remotest idea of His being The Messiah. No wonder that they were very greatly amazed.

At this moment some one, more bold than the rest, cried out, "Is not this Joseph's son?"* Instantly—instead of weighing Jesus' words impartially, and seeing what worth was in them—the whole assembly turned

[*Does this question suggest that Joseph was still living?]

to questioning, and then, practically, all was lost. All over the house rose the question, "Is not this Joseph's son?" Have we not known Him from childhood? What airs? What impertinence does this young man assume, to make such extraordinary announcements, and arrogate to Himself such an extraordinary role.

Jesus saw the captiousness and prejudice stirring in their hearts. He was deeply moved. Stopping His proclamation of "the acceptable year of The Lord," He addressed the people directly, and plainly intimated what was the source, and what would be the consequences of their questionings: "From them you will quickly pass on altogether (*pantoos*) to decision. You," alluding to His own word, "sent to heal the broken-hearted," will surely say, Physician, heal Thyself: apply to yourself the cure you propose for others. And you will say farther, "What we have heard that you have done, *eis*,* *in*, and, *in favor of* Capernaum, do here in your own home."

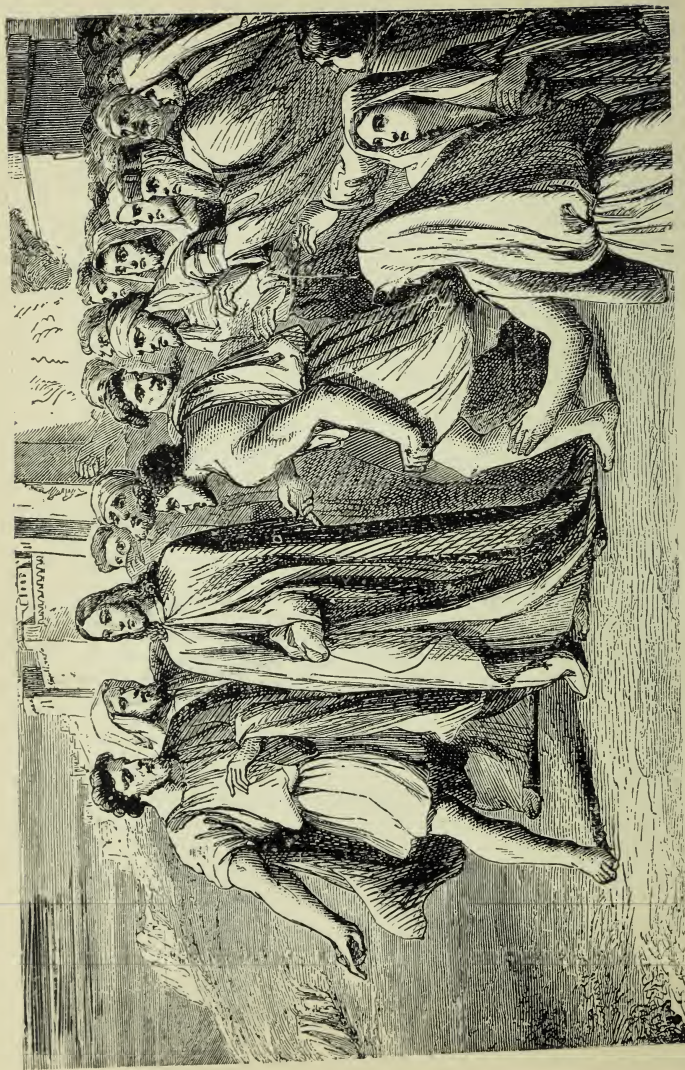
What miracles were these? The reference may be to the healing of the nobleman's son. But whatever they were, they evidently delighted and surprised the people; and their fame was wide-spread. No question was raised as to their being wrought, and as to their significance. But the people suggest that if credentials of His Messiahship, and proofs of The Spirit's presence with Him, why not honor His own Nazareth with them, as well as Capernaum.

[*The true reading, Godet, &c.]

This demand to prove His words true by works, was the same in kind as that found in His third temptation. Compliance would have shown Him a mere thaumaturgist, and would have been a doing of what The Father had not shown Him to do, and so would be a total departure from the true idea of the Messiahship. He would not, therefore, become a miracle-monger to gain their confidence—a fact brought out in the *de* of *de eipen*, but *He said*, &c. (vs. 24): “Verily I say unto you, no prophet is accepted in His own country: elsewhere He will be. I, as Prophet, accept a prophet’s fate at your hands. Your unbelief hinders Me from being The Anointed to you, as I will become to many Jews; and to many others besides.”

Wider yet is the meaning of this word. This is seen in the illustrations which follow His *de, but* (vs. 25): “but I tell you of a truth that to none of all the widows in Israel was Elijah sent, but to a widow of Sarepta (a heathen); and to none of the lepers in Israel was Elisha sent, but to the (heathen) Naaman, a Syrian.” Thus Jesus showed His fellow-townsmen that their unbelief and rejection, so injurious to themselves, could not prevent the proclamation of the acceptable year of The Lord from going out to the Gentiles.

These intimations that Jesus had regard for Gentiles, and might yet lift them above the Jews, fell on hearts closed to truth, but open to rage. With frightful celerity all His hearers passed from curiosity, through aversion, into intense exasperation. Jewish



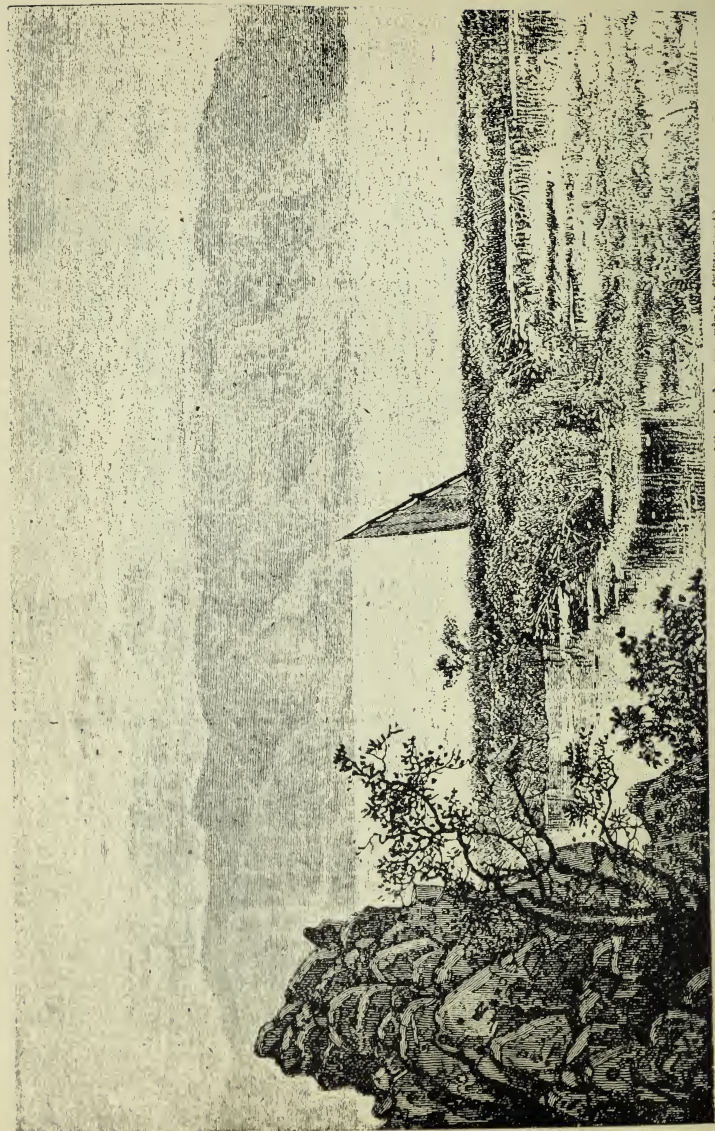
JESUS REJECTED AT NAZARETH.

prejudices were set on fire of hell. And this explains all that follows. In an instant they forgot that the thirty years of Jesus' life in their midst had been of the most honorable, and His relations of the most friendly, character. They forgot the precepts of their law, the sacredness of the place and day, and that His words had in them nothing but good for the people. Incited by Satan, the envy and ill-will, started by His superior life in their midst, but repressed hitherto, now burst forth like a volcano. The assembly became a maddened mob. "You reject us," they thought, or said; "then we reject you." In the wild excitement all thoughts of decency, propriety, sacredness of the Sabbath, and the rights of man more sacred than the day, were buried out of sight. The whole crowd in the synagogue, seized by one impulse—was it not a Satanic inspiration?—rose up from their seats, rushed upon, and seized Jesus, thrust Him with violence out (*ekbaloo*) of the synagogue, hurried Him along the streets, thrust Him out of the city, and led Him to the brow of the hill on which the city was built—the eastern face, where the perpendicular wall of rock is fifty feet high—*—eis, to, i. e., for the purpose that* (T. R.) *hoite, so that* (Alex.) they might cast Him down headlong. But when they reached the brow the crowd was restrained from their bloody purpose. The Father's protecting arm was about Him. They were awed by the majesty of His presence. They let Him go. He, then, as more than once afterwards, when in dan-

ger (Jn. viii, 59, x, 39), escaped. Passing through the midst of the maddened crowd, He went His way.

His observance of God's Sabbaths being hearty and faithful, He would not go beyond a Sabbath day's journey. He, hence, could not leave the city until after sundown. He, doubtless, went directly to His sister's home. The mob did not pursue nor molest Him farther. But the treatment which He had received showed Him that Nazareth could not, and prophecy had long before pointed out that another locality was to be the center of His operations. To that place He must now go. Before leaving, however, the family arrangements were made, most probably, by which His mother, and His brothers, who were strongly attached to Him as a brother, should remove—if they had not yet moved—to Capernaum, as, it seems, they did (Jn. viii, 2-10). For, when, in the autumn of that year (A. D. 28), He re-visited Nazareth, His sisters only, doubtless married, resided there (Matt. xiii, 56; Mk. vi, 3).

That day, after sunset, or the next morning, He left that city where He had spent thirty happy years, sad, doubtless, to think that it had rejected Him, and all the blessings which He had proffered. His journey was made along the great caravan road through Cana, which He had twice visited, and where He had wrought two miracles, on, through a country densely populated, in the state of highest cultivation, and then, glorious in all the profusion of early summer, on, down the hills to, and through "the land of Gennesaret," that valley



The Sea of Galilee

near Khat Marsh, the water is very shallow

of wondrous beauty, until He reached Capernaum, situated in the north-eastern extremity of the valley, and on the north-western borders of the sea of Galilee.

What great thoughts must have filled His great heart, as He pursued His solitary way? We would have been burning with indignation, or boiling over with rage. That great insult, wrong and outrage, would we have forgiven? But His great heart was, because free from all malice, calm and unruffled. He was not alone, for His Father was with Him. His times were in His hand. In His presence He had fulness of joy. Through His support He had obtained a victory over Himself more signal, unless the Temptation one, than any yet achieved, one which taught Him great lessons, and fitted Him yet better for His work. More than once, since His great victory, had His faith and patience been subjected to a heavy strain, and both had stood. But now, for the first time since His great conflict, had He been called to go through that fiery furnace which tries a man for all that he is worth, and shows to himself, as to others, of what metal he is made. It was, also, beyond all doubt, as had been the rejection of Him by the Sanhedrim, a Satanic device, to see if he could not discover some weak point which he might assault successfully.* The attack was formidable, but it failed completely. When Jesus began His labors,

[*In this attack, as in the Jerusalem rejection, Satan had other objects in view. But these related to the people.]

probably on the next day, or even that afternoon, perhaps, no one would have dreamed from actions, looks or tones, that He had just passed, victoriously, through an experience so exceedingly trying to the flesh.

When He reached the city He went, it may be, to the house of Peter and Andrew, who had removed there, and had a home of their own (Matt. viii, 14). Afterwards, when His kindred removed there, He, naturally, would reside with them. For, though He had no home of His own (Matt. viii, 20), He yet had a well-known home,* was regarded as a resident, legally, for He was subject to tribute (Matt. xvii, 24), and became so fully identified, in people's minds, with that place, that it was called "His own city" (Matt. ix, 1).

This city, Capernaum, was either not old, or was not then important enough to obtain mention in the Hebrew Scriptures. Its name may signify "town of Nahum," or "town of consolation." Its site is not certainly known. Robinson and Renan favor the plain on which stands the present town of Kahn-Minyah, and Keim strongly supports their opinion. But most investigators pronounce for Tel Hum, a ruin found near the northern end of the sea of Galilee, and west of, and not far—about two miles southwest—from the point where the Jordan empties into it. If this be the site, the ruins one mile and a half long, and one-half mile

[*Mark ii, 1, iii, 19, "come *eis oikon*, home." (E. V., "in the house"), comp. *eis teen oikean Petros*, Matt. viii, 14.]

broad, are all that remains of this once flourishing and beautiful city—one of the most delightful places in the “Jordan valley of Gennesaret.”*

It was situated near a copious spring, called Capernaum, which, perhaps, gave its name to the city.† The Gospels show that it nestled in a beautiful bay of lake Galilee, along whose shore, and the gently receding hills, it lay. It stood in, or near, the plain of Gennesaret, and in the borders of the old tribal divisions of Zebulon and Naphtali. It was in that part of Galilee characterized as “Galilee of the Gentiles,” *i. e.*, Galilee, the profane—a region “beyond Jordan,” *i. e.*, that which extended northward beyond the sources of that river. It was so called because in all parts of it Gentiles resided, and beyond Galilee proper, none but they. It enjoyed a climate both mild and invigorating. It was surrounded with orchards, farms and vineyards. It was, in the time of Jesus, a flourishing, and the most important, city of the northern—the Jewish—district of the lake country, as Tiberias, the heathen capital of Galilee, was of the southern. It had a population of 10,000,‡ or of from 15,000 to 20,000.§ It was the station of a Roman garrison. Its position on the sea

[*The reader can find all the light thus far shed on this question gathered together in Smith's *Bible Dict. Art. Cap.*, and in Andrews' *Life of Our Lord*, pp. 202-220.]

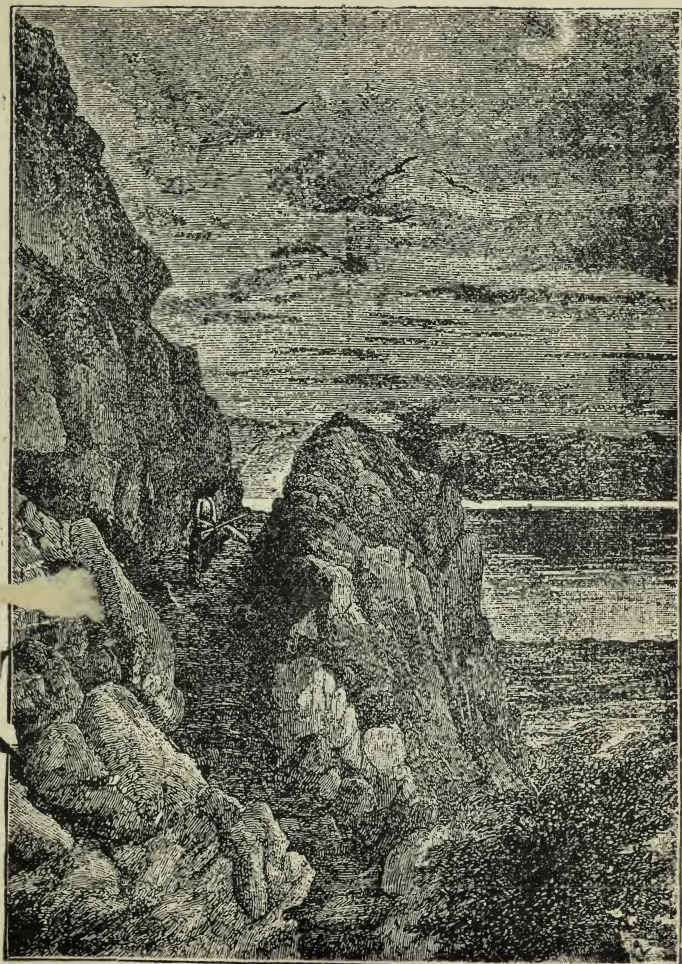
[†Jos. Bell. Jud., iii, 10, 8.]

‡Keim.]

[§Bibleothec. Sac., Vol. xxxi.]

of Galilee, then crowded with boats, placed it in communication with the towns and cities on the western borders, with those in the valley of the Jordan, and with the regions on the eastern side. Roads radiated from it in all directions. Prophecy had designated the district as "the road" (*odon*, E. V., "way"), "of the sea," *i. e.*, as the region through which passed the great highway over which went the traffic of the world. On that road the city was situated. Over it great caravans and streams of people were constantly passing—these for Damascus and the East, those for Arabia, Rome, and different points on the Mediterranean sea on the West. The city was a center of trade and manufactures. It shipped the wheat of Gennesaret, esteemed better than that of Esdraelon—an article which alone was the source of great wealth. It had the chief custom house in the district, and which was in charge of imperial great schools and colleges; and many synagogues, one built by a Roman centurion. Roman soldiers were a daily sight. Greeks and Tyrians were established there in trade, as well as the Jews, and there were few articles of luxury which wealth demanded which were not found in its bazaars. The great body of the citizens were Jews, but the city itself was largely cosmopolitan in taste and ideas. The plainer people lived in substantial houses, and in comfort; the wealthy in stately mansions, and in luxury—of one of whom we catch a glance in the "certain rich man who fared sumptuously every day." The poor were, as in all

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ANCIENT ROMAN AQUEDUCT AT KAHN MINYAIL.

places, wretchedly off, and were often oppressed by the wealthy—whose worldliness and luxury were, apart from this, distasteful to the sober-minded, a glance of which feeling we see in the malignant and baseless insinuation of Jesus' enemies, that He was "a gluttonous man and a wine-bibber," *i. e.*, that he sympathized with the oppressors of the poor.

But with all their faults, the Jewish population of Capernaum, and of that whole lake region, even while firm in their faith, were more wide-minded than their Judæan brethren. They leaned more to the ethical and prophetic, than to the ritualistic side of Judaism, and were, hence, more ready to receive new truth, at least to give it a hearing.

This was the city which became the center of Jesus' labors. He had spent some days there in March, A.D. 27; and then, doubtless, He saw how admirable a point it was as a center. And the selection was a significant fact. Personal considerations may not have been without weight. Here lived James and John, the sons of wealthy Zebedee. To this place—on account, partly of business, and partly of Simon's connection, by marriage, with the place—the brothers, Simon and Andrew, had removed, from their birth-place, Bethsaida (Mark i, 29; John i, 44). And these four young men were now Jesus' disciples. And here, also, lived the nobleman, whose son Jesus had healed in March, A. D. 28, and whose whole family, himself included, were already believers in Him.

Further, here Jesus was surrounded with all the activities of a busy life, and could study human nature in all its phases. Now, He would pass the Rabbis, and now, the Pharisees, with their solemn demeanor, "broad phylacteries and garments with enlarged borders." Here, traders jostled each other, in their hurry, and there, children were on their way from school, or were piping to each other, in the market place. To-day, He would see great caravans, with their swarthy drivers, passing along the highway, and to-morrow, the soldiers of Antipas, or of the Roman emperor. Amid such scenes of a busy city Jesus lived for about eighteen months. Here He labored incessantly, delivered some of His most memorable words, did many of His mighty works, and in contact with this people all the elements of His grand character were called into ceaseless and blessed activity.

But loftier yet was His motive for this selection. It was done under Divine direction. It was rooted in the foregoing Scriptures. In a prophecy (Is. ix, 1),* which, though resting on a historical basis of the time when given, is strictly Messianic, it was announced ages before, that The Light, when It came, should first

[*Matthew's quotation is a free rendering of the Hebrew. We give Lange's: "At the first (*i. e.*, in ancient times), He brought to shame the land of Zebulon and the land of Naphtali; but afterwards (*i. e.*, in later times), He brought to honor the (despised) way of the sea, beyond Jordan, the circuit (*i. e.*, Galilee,) of the Gentiles. The people which sat in darkness have seen a great light; and to them that dwell in the land of the shadow of death, upon them hath the light shined."]

A SCENE IN JUDEA



shine in its bright effulgence in that part of the land. And the reason given is, not its great influence socially, intellectually or commercially—and these were great—but the great spiritual darkness resting upon it. So dense was this darkness that it is described as “the region of the shadow of death.” There is the entire absence of that spiritual activity which recognizes, receives and walks in the truth. There is, hence, that darkness which always is where this activity is not. The land whose inhabitants are spiritually dead, belongs to the realm of the government of death—here personified. And in this land the darkness was denser than it had been in Isaiah’s day. Then the people “walked,” now they were “sitting,” *i. e.*, were contented, in the darkness. And they were so ignorant of their condition, that they only became aware of it, as of the existence of the light by its bright shining upon them.

Suddenly it appeared. It was first seen with Jesus’ “teaching in the synagogues on the Sabbath days.” It burst upon them in splendor with that great word now first heard in Galilee,* “*ho kairos, the time*”—the fore-ordained, prophesied, long-looked for time of The Messiah—“is filled up, and the Kingdom of the Heavens is at hand.” It brings a new heart, a new spirit (Ez. xxii, 21), and a new order of things. “Repent ye, therefore, and believe the glad news.”

[*Jesus had not, as yet, preached, and John had never been, in Galilee,]

Thus Jesus began His public preaching in Galilee, with the same word that John—who, also, had given some intimations of the gospel (Lk. iii, 18, *Grk.*)—had constantly used in Judæa. But how far profounder the meaning of the words on Jesus' lips! In His Person "the Kingdom of the Heavens" was descending from Heaven. His words, like His movements, were kingly. Preparatory notes had been sounded by the prophets (Is. xl, 9; liii, 7; lxi, 1, &c). The word had been used by the angel-choir which had announced Jesus' birth. He had been anointed to preach the gospel. Now He utters it, a new and fundamental idea of most full and weighty meaning. He announced, unfolded, illustrated and enforced the theme as none other could. What a glorious position! What a glance at the Past! What a look into the Future! What a breath from Heaven in His words! John's old disciples heard Him with inexpressible delight. For His words recalled to them that grand man, their master, from whom they had first heard them, now a lonely prisoner. All others who now heard them for the first time, felt their whole being vibrate under the force of ideas, new, strange, and of deep and decisive importance. The favorable judgment of the nobleman and others was more than confirmed. Expectations were more than realized. Astonishment at Jesus' doctrine was followed by His being "glorified of them all." The impression was instantaneous, profound, far-reaching. It was caused by The Sun of Righteousness

shining out suddenly at midnight. At once the sleep of centuries was broken. At once people started up wide awake. At once whole communities were aroused as they had never been before. People could not sleep, the light was too bright. Men must think, for all their mental powers were powerfully quickened to look at something worthy of those powers. Nor was this movement the results of months of work. It began in less than a week. And it affected that whole district. Every one wanted to hear and see the wonderful Man. Fame spread His name in all directions. The ferment in the public mind steadily increased. The agitation spread beyond the national boundaries. Travelers and caravans carried Jesus' name as far east as Damascus and Syria, and as far west as Phœnicia, Arabia and the southern coasts of the Mediterranean sea.

SECTION II.

JESUS' FIRST SOJOURN IN CAPERNAUM.

Incidents: Teaches the crowd—Miraculous draught of fishes—
Call of Simon, Andrew, James and John to become helpers—
Preaches in the synagogue—Heals a demoniac—Heals the
mother of Simon's wife—Then, many others—Goes into a
solitude to pray.

Places: The Sea of Galilee, near Capernaum—Capernaum—a
solitude.

Time: The first three incidents, early on a Friday; the next five,
on our Saturday, the Jewish Sabbath; the last one, early on
our Lord's Day morning; early in May, A. D. 28.

Luke* iv, 31; v, 1-11; Matt. iv, 18-22; Mark i, 16-21a.

And He went down to Capernaum, a city of Galilee.

And Jesus walking—as He walked—(was passing along, R. V.) by the sea of Galilee, saw two brothers, Simon (who is, R. V.), called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

And it came to pass, that as (while, R. V.,) the people (*ochlos*, *crowd*,) pressed upon Him to hear (and heard, R. V.,†) the word of God. He stood (was standing, R. V.,) by the lake of Gennesaret (*i. e.*, *sea of Galilee*): And He saw two ships (*ploionia*, small boats,) standing by the lake: but the fishermen were (had, R. V.,) come out of them, and were washing (had washed, *apeplunan*,) their nets. And He entered into one of the ships (boats, R. V.), which was Simon's, and prayed him that he would (asked him to, R. V.) put out a little from the land. And He sat down; and taught the people out of the ship (boat, R. V.) Now, (and, R. V.,) when He had left speaking, He said unto Simon,

Jesus' word to Peter. } Launch (put, R. V.,) out into the deep, and let down your nets for a draught.

Simon's answer. } And Simon answered and said unto Him, Master, (*epistata*,

[*The reader will find in Lange, on Luke, *in loco*, a satisfactory statement for preceding the call of the four disciples to work by the miraculous draught of fishes. Godet gives the same order.]

[†*Kai akoueîn*, A. B. L. X., Sin.: adopted by Tischendorf, Alford, Lange, Meyer, Godet. This expresses the circumstance, not the purpose. The *tou* of T. R. expresses the object.]

overseer)* we have toiled all the night, and have taken nothing: but (*de*) at Thy word I will let down the nets. And when they had done this, they enclosed a great

Jesus' fourth recorded mira- } multitude of fishes:
cle: the great draught of fishes. } and their nets (*ta*
 } *diktua*,) break (were
breaking, R. V.): and they, *the crew*, beckoned unto
their partners (*metochois*, *companions*,) in the common
toil, in the other ship (boat, R. V.), that they should
come and help them. And they came, and filled both
the ships (boats, R. V.), so that they began to sink.

The impression } (But, *de*,) when Simon Peter
upon Simon Peter. } saw it, he fell down at Jesus'
 } knees, saying, Depart (*exelthe*, go
out, (a), *of my boat*, and, (b), from me; for I am a sin-
ful man, O Lord.

For he was astonished (amazed, R. V.), (astonish-
ment seized him, *thambos gar pereischen*), and all that

Impression on the crew. } were with him, at the
 } draught of the fishes which
they had taken:

Impression on } And so also (so also did it seize,)
James and John. } James and John, the sons of Zebe-
 } dee, which were partners (*koinoo-*
noi)† with Simon.

Jesus calms his fears. } And Jesus said unto Si-
 } mon, Fear not; from hence-
forth thou shalt catch (*apo tou nun esee zoogroon*,
from now on thou shalt be catching,) men.

[*This word is more than Rabbi, or than *didaskalos*. teacher.]

[†A different word, this in vs. 10, from that used above, *metochoi*, in vs. 7. The latter means companions in the toil, the crew, the former, partners in business.]

And when they had brought their ships (boats, R. V.)
 Jesus calls them { to land, Jesus saith unto them,
 to His service. { *i. e., to Simon and Andrew, Fol-*
 low (come ye after, R. V.) Me,
 and I will make you to become fishers of men.

They promptly respond. { And they straightway
 forsook (left, R. V.) the
 (ta) nets, and all, and followed Him.

And going on a little farther from thence, He saw
 two other brothers, James, the son of Zebedee, and John,
 his brother, who also were in the ship (boat, R. V.),
 with Zebedee, their father, mending their nets.

Jesus calls James and { And straightway He
 John to His service. { called them.

They promptly respond. { And they straightway
 left the ship (boat, R. V.),
 and their father Zebedee in the ship (boat, R. V.), with
 the hired servants, and went after—followed—Him.

And they went (go, R. V.) into Capernaum.

During the, about, eighteen months of Jesus' Galilæan ministry He wrought in Capernaum, and from it as a center. From about May 1st, A. D. 28, to April, A. D. 29, the time when He heard of John's death, there were five sojourns in, and five circuits beyond the city; and from April to October, A. D. 29, the sojourns and circuits were four each. These labors were not desultory, but intelligently put forth, having definite ends in view. They were tireless, undisturbed, and successful. He had now entered, in the power of The Spirit, upon a new phase of His ministry.

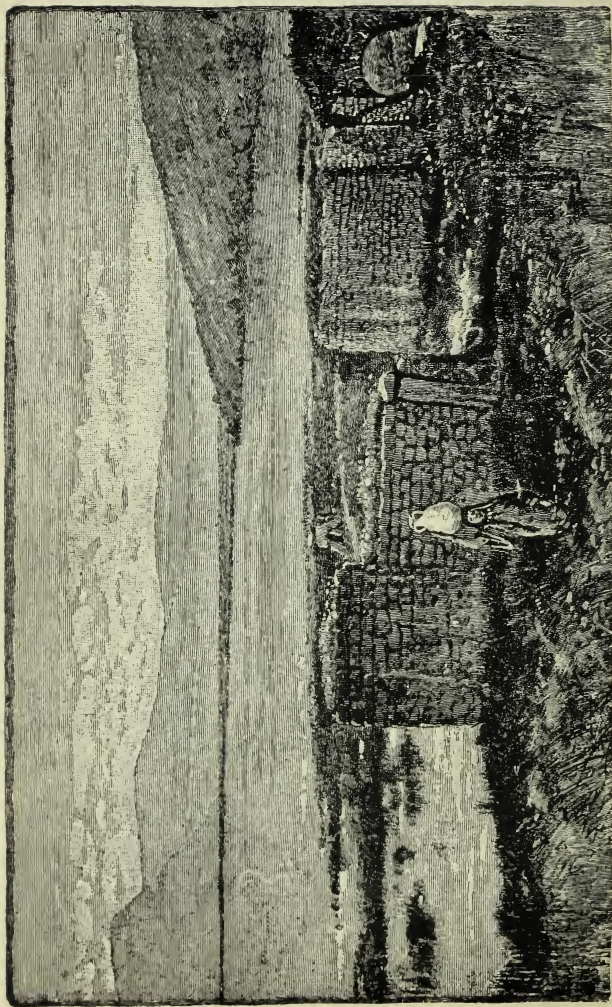
And from the first day of His entrance upon it until the day that He started for Jerusalem, there to die, He threw Himself into His work with a wise persistency, unflagging zeal, and heavenly ardor that command our highest admiration. He was the first to show how much meaning is in the phrase, "make full proof of your ministry."

In the last section we anticipated a little. From the fact that the first view which we get of Him in Capernaum, where, on a Friday, He is standing on the shore of the sea, and, although early in the day, is surrounded by a crowd, we infer that He spent at least one Sabbath on the way while going down from Nazareth. We gather from Luke iv, 15, 16, that He began His preaching in the synagogues, and the term Luke uses, *een didaskoon* (iv, 31), indicates habit. This refers to the whole period of His Galilæan ministry, and includes its beginning, as well as its other synagogue days besides the Sabbath. The commanding character which distinguished His teaching, showed His authority to speak. He spoke not as a lawyer, but as a legislator. And the matter—not trivialities like those given by the Scribes, but great truths, which, though new and oracularly announced, carried their own evidence with them, and wrought conviction—answered to the manner. His first sermon started the movement. After this, He, most probably, in all the villages and towns on the road, sounded out His great word, "Repent," &c. People listened, thought, followed. Al-

ready was the prophecy beginning to find its fulfillment, "to Him shall the gathering of the peoples be." As He approached the sea, the numerous towns and villages along the road kept swelling the crowds. They seem to have followed Him into the city, which He reached on a Thursday afternoon. The next morning He began His labors in that place.

On that day, Friday, He took a walk along the shore. The sun was not yet up (Lk. v, 5). That blissfully felt, but indescribable charm which belongs to the early hours of a Galilæan May morning, lay upon the whole scene. The rush and roar of business had not yet begun. The placid sea was reproducing, as in a mirror, in the morning radiance, all the beauties of light. A golden haze hung over it like a heavenly veil, through which numerous white sails were seen floating dreamily about, as were white clouds in the sky. And it was enpurpled with the beams of coming day. The oleanders fringing the lake were sending forth their fragrance. The trees and vines on the sides and tops of the hills back of the city, were rejoicing in the freshness of the morning. The air was laden with the fragrance of the flowers, wafted by the gentle breeze from the gardens of the city. The harmony of nature was enlivened by the warblings of birds, pouring forth their matins of praise. It was a glorious morning, pouring in fresh life from nature through every sense.

Jesus, no doubt, enjoyed all this, for He rejoiced in



WESTERN BETHSAIDA.

all the works of His Father's hand. But beyond the repose the hour would give, a higher motive explains this early morning walk. The last few days had shown Him that His life-work had now fully begun, that in it He would need trained helpers, and that the time to call them into His service had come. As simple followers they could sustain a life of faith in their daily toil. As workers and witnesses, they must be devoted wholly to His work. To do this, they must abandon their daily calling, and attend constantly upon Him. Thus only could they receive the moral education requisite for the labor which He would require at their hands. And He knew where He would find them on this joyous morning.

In the March of A. D. 27, fourteen months before, and just after His return to Bethania in Peræa, from His conflict in the wilderness, He had attached six young men, as disciples, permanently to Himself. Four of them were Andrew, and his brother Simon, called—here, by historical anticipation, by the name which Jesus had told him, when He first called him, he should have, and which He afterwards gave him (Jn. i, 42; Matt. xvi, 18)—Peter, John, and his elder brother, James. Andrew and Simon, when called to be disciples, lived in Bethsaida (Jn. i, 44), but subsequently removed to Capernaum, which had always been the home of James and John. These latter, as Wieseler has convincingly shown, were the sons of Salome, who was a full sister of Mary, the mother of Jesus.

They were, hence, His cousins.* These four, with the other two disciples, Philip and Nathaniel, had accompanied Jesus on His first return to Galilee, had witnessed His first Cana miracle, had gone with Him to Capernaum, had attended Him, in the April of that year, to Jerusalem, to observe the Passover, had witnessed there His cleansing of the Temple, His miracles, and His conversation with Nicodemus, had accompanied Him into the province of Judæa, had baptized for Him, had accompanied Him on His journey northward, including, in it, His two days' stay in Samaria, had seen the honor with which He had been received by the Galilæans, and had been present, perhaps, at the nobleman's interview with Him about his sick son. They had, since then, December, A. D. 27, been at their respective homes. These four, meeting as they did in business, must often have talked much together about the whole extraordinary procedure of this extraordinary Man, who had attached them so strongly to Himself. More ample were their opportunities while fishing, to think clearly about both. Of the rejections at Nazareth and Jerusalem they knew, perhaps, nothing. But along with the facts which they did know, they may have received some private instruction. And the impression which Jesus had made upon them is seen, as well as the present impression, in the events of this morning.

[*Lange, on *Luke*, v, 1-11.]



SEA OF GALILEE.

James and John were partners with Simon in the fishing business, and each pair of brothers owned one or more boats. They were engaged in their daily calling. After a night of fruitless toil they had returned to the shore, had drawn their boats upon the strand (*estota, standing*), and had washed (*apeplunan,*) their nets (*diktua, the large nets*). Simon and Andrew were throwing (*ballontas,*) their hand nets (*amphibleestron,*) into the sea, and James and John were in their boat with Zebedee, their father, and with some hired men, mending their nets, to have them ready for the next night's venture.

While thus engaged, they saw Jesus approaching, surrounded by a great crowd. Any desire to be alone had not been gratified. Wakeful eyes were upon Him. Early as it was, His walk seems scarcely to have begun, when some early riser saw Him. Then the stir began. People's morning slumbers were disturbed by the word, "the young Rabbi of Nazareth is walking towards the lake." The number that streamed forth to see and hear was large enough to make a crowd (*ochlon*). Though orderly and respectful, the people, in their eagerness to learn, were importunate. They pressed upon (*epikeisthai*) Him to speak, that they might "hear, the word of God." Jesus regarded their entreaty. But the pressure prevented Him from addressing them. So He went up to Simon—the greeting between whom and Him, from whom now he had been for some time separated, must have been very

heartily, entered into his ship, and prayed him (*ceeroo-teesen*)—what genuine lowliness!—to put out the boat a little space from the shore, and anchor it. He then sat down, and taught the people from the boat. A picturesque scene, and most interesting! The sun coming up over the hills on the eastern side of the lake, and bathing its waters with its own pure light, the city, just arousing from rest, the vineyards and gardens clinging to the hillsides, the boat, gently moving with the rippling waves, a pulpit, from which Jesus is throwing out the net of the word over the crowd on the shore, which hangs with breathless interest upon the lips of Him, who, with calm majesty, is telling them the word of God—all this forms a picture of the finest type. This scene, which awakens our poetic sensibilities, as well as our deepest musings, would be fadelessly photographed upon the memory of those who witnessed it.

When the discourse was ended, the people were dismissed to their morning meal, their daily duties, and to a quiet opportunity to meditate upon the truths which they had heard.

Soon as they left, Jesus addressed Himself to the chief object of His morning walk. He was about to call certain disciples to become helpers. And He preceded it by a fact which they could never forget, and which, as an emblem of His power to make that ministry, for the sake of which He is about to ask them to forsake all, successful, would be a powerful support to



JESUS PREACHING TO THE MULTITUDE.

their faith. Turning to Simon, who owned and commanded the vessel, He said, "Launch out into the deep." When this was done, He turned to the crew, and said, "Let ye down (*chalasate*, plural,) your nets (*diktua*) for a draught." Peter being in command, felt that the word, though spoken generally, was addressed personally to him. His last night's experience gave him a momentary hesitation: "Master,* we have toiled all night, and have taken nothing." Then, in a word which shows great docility, and great confidence in Jesus, he said, "nevertheless (*i. e.*, notwithstanding that failure), at Thy word I will let down the net." It was done. Whether by a miracle of knowledge Jesus saw at that moment where the largest number of fish were gathered together, or by a miracle of will He, as Son of Man, having control over the fish of the sea, (Ps. viii, 8), brought them together, matters not. The impression made upon Peter and the others, shows what they thought. The marvel to them was that the net caught a great school of fishes, and was breaking (*dierreegnuto*, imperfect, indicating *beginning to break*), from their pressure or weight. Help was needed. The other boat was near enough to be signaled, Its crew was, doubtless, watching the whole proceeding with uncommon interest. It saw the beckoning for help coming from their companions in toil (*metochai*, E. V.,

[**Epistata*, a more general designation than Rabbi, or teacher, indicating any oversight, and given to respected persons without any special reference to personal relations.]

“partners,” vs. 7), the crew of Simon’s ship. They hastened to their help, bringing with them James and John, the masters and owners of the boat, and who, also, were partners in business (*koinoonoi*, vs. 10), with Simon. They worked with a will. Soon both ships were so much filled with fish that they began to sink.* At this unexpected sight both crews were seized with amazement. So—for this was a private miracle, designed for the instruction of disciples—were the more reflective James and John. And the amazement of Simon Peter overpowered him for a time. He had witnessed the turning of water into wine, perhaps had heard Jesus’ word of healing to the nobleman. But these (we know not what were the Jerusalem wonders, Jn. ii, and he did not witness the Bethesda one, Jn. v, so far as we know), were not calculated to strike the senses as this one. This fact effaced every other impression for a time. He saw himself in the presence of omnipotent power as well as of infinite goodness and holiness. For the first time, apparently, the irresistible conviction seized him, Jesus is more than a man. At the same time an instant and profound conviction of his own sinfulness in this presence of Infinite Purity held him fast, and a deep sense of his own unworthiness seized him. Forgetful of all else besides, he fell down at Jesus’ knees, and in one outburst expressed

[*Lange remarks: “The allusion to the sinking of the ship must be understood *cum grano salis!*” Was Luke mistaken? or did he overstate?]

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JESUS AND PETER.

his deep internal agitation: "Go out of the boat, and from me; for I am a sinful man, O Lord" (expressing, in this word, this the first time that he ever applied it to Jesus, his deep religious veneration for Him).

Jesus at once calmed his fears by His great and gentle word: "Fear not; from henceforth (indicating its altogether new character,) thou shalt be catching men." And from that time he and the other three men found their occupation to be something immensely higher than catching fish, or than making money.

The two boats now separated, and sailed for their respective landing places. Jesus was in Simon's boat, and soon as it reached the shore, He, as He started for the city, said to Simon and his brother Andrew, whom, like James and John, He had fourteen months before called to be His disciples, "Follow Me, and I will make you fishers of men." It was a brief, but a mighty word. It originated from no impulse or desire in them, but in Himself. It reached the springs of their action. It was a summons to service new, and untried by men. But if it commanded what was hardest, it promised what was highest. It was a call to a work most sublime, and to a position most exalted. To become assistants to a Master so infinitely great! What dignity! What honor! Of all this they, as yet, knew, practically, nothing. But they knew Him. And His word was a word of such power that they at once forsook ship, net, large and valuable haul of fishes, all earthly desires and all earthly possessions, and followed

Jesus. Passing on a short distance toward the city, Jesus came to the other boat, then at land, and called the other brothers, James and John, who were mending their nets. That call they at once obeyed. Leaving all, and their father Zebedee too, in the ship with the hired servants, they, too, followed Him.

We know what Jesus thought of those who said, "Let us first go and bid farewell to those at home." And we are sure that this promptness, this cutting loose of every chord that would hinder unreserved and whole-hearted devotedness to Him, was most grateful and delightful to His heart. They had been with Him before; and had even baptized for Him. Those former relations were similar to those which they had previously sustained to John Baptist, involving only a temporary absence from their homes and work. Hereafter He will call them to the apostleship—provided they are found faithful in this preliminary service. Now, He calls them to be constant attendants and learners, to give up everything for Him, and to become identified with His cause, whatever dangers, sufferings, opprobrium and toils it might involve. He calls, and they respond; showing that God's truth had lit up their minds, and its life germs had been implanted in their consciousness. Henceforth their old world was left behind, and they pass into the new. Henceforth, they take Jesus to their hearts, and He takes them to His. Little dreamed those who saw them clad in their homely fishing garb, and walking along with Jesus to



JAMES AND JOHN ARE CALLED

Peter's home, what destinies were before them! Great was the call to Abraham, Moses, and the grand apostle to the Gentiles. Great, also, that to many a heroic soul since. But none is greater than that given on that morning on the shores of the sea of Galilee. These young men carry with them the embryo of that spiritual and moral revolution which is to agitate and save, as He who called them has within Himself those forces which are to redeem and regenerate, the world. He has brought the life of God down from Heaven to earth. They are those in and through whom, with certain other choice spirits, these life-germs are to be planted in the heart of humanity; there to flourish in immortal vigor and bloom.

THE NEXT FIVE INCIDENTS

Belonging to Jesus' first sojourn in Capernaum. He taught in the synagogue—and there heals a demoniac—then at Simon's home heals his wife's mother—then heals many.

Time: First Sabbath in Capernaum, about the beginning of May, A. D. 28. All but the last incident occurred during the Sabbath hours, and that one after sunset, so after the close of the Sabbath.

Mark i, 21-28; Luke iv, 32-37.	{	Place: Capernaum.
		The first and second incidents: Jesus teaches the people, and heals a demoniac.
		Place: Capernaum, in the synagogue.

And straightway on the Sabbath day He entered into the synagogue, and taught.

And as He was teaching on the Sabbath day, they

were astonished at His teaching (R. V. Lk. vs. 32): for His word was with power (authority, *exousia*); for He taught them as one having authority (*exousian*), and not as the scribes.

A demoniac present. His actions. } And there was in the—their—synagogue a man with an unclean spirit—which had a spirit of—*lit* was in *en*—an unclean demon (*daimoniou*), and he cried out with a loud voice, saying, Let us alone (*ea*, ah!); what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art; the Holy One of God.

And Jesus rebuked him, saying,

Jesus' fifth recorded miracle. } Hold thy peace, and
His second public one. } come out of him.

And when the demon had thrown (*ripsan*, having thrown,) him (down, R. V.,) in the midst—had torn (*sparazan*, having violently convulsed,) him, and cried with a loud voice (tearing him, and crying with a loud voice, R. V.), he came out of him, and hurt him not (having done him no harm, R. V.).

Effect of the miracle upon the beholders. } And they were all amazed
(awe came upon all, *egeneto thambos*), inasmuch that they questioned—spake—among themselves (spake together one with another, R. V.), saying, What a word—thing—is this? (what is this? a new teaching? R. V.) For with authority and power He commandeth even the unclean spirits, and they obey Him—they come out.

And immediately the fame (report, R. V.,) of Him went out into every place of—spread abroad throughout—all the region of Galilee round about.

On the evening of that day when Jesus called the

young men to become "fishers of men," the Sabbath began. All day long the men had been providing all things necessary, and the wives and daughters had been preparing food sufficient to last until the Sabbath was past. For all its hours were sacred. While the sun was yet hanging low above the western horizon, all farm and garden work ceased, and the laborers hurried to their respective homes. All business in the city was stopping its hum. Shops and stores were being closed. And as the sun began sinking below the hills all business places were deserted. So were all streets and roads. All the members of each family were at home. And as the trumpet's blast, sounding out far and near, told that the three stars had appeared, and that the Sabbath had begun, in every house the holy light was kindled which was to burn until the Holy Day was past, the Sabbath clothes were put on, the Sabbath table was spread with the best food, and the Sabbath blessing was asked over the cup of wine mixed with water. And thus began that day in the home of Mary, His mother, with whom, doubtless, Jesus was staying.

The rising sun brought to Him His first Sabbath in Capernaum—a day crowded with incidents of the most glorious character and thrilling interest. The first service began at 9 A. M., and Jesus went, with other worshippers, to the synagogue. This was, most probably, the synagogogue built by the good Roman centurion, whose ruler was Jairus, in which so often, after-

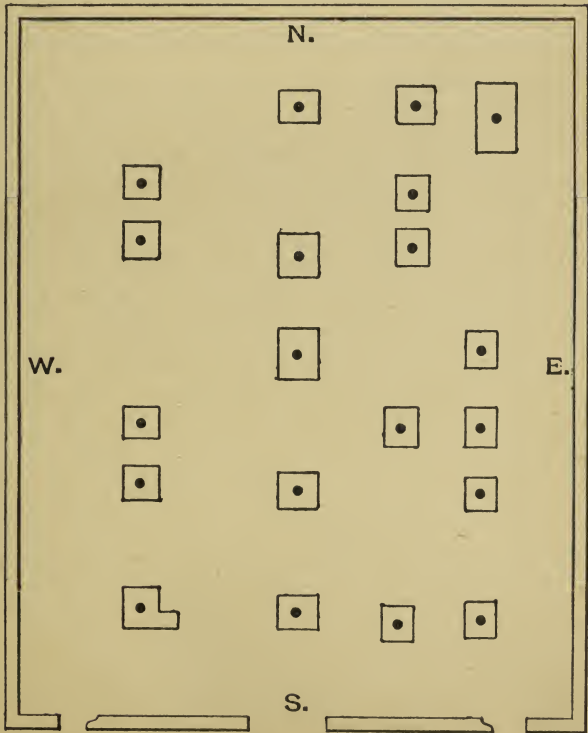
wards, Jesus worshipped and taught, and in which He delivered His celebrated Capernaum discourse (Jn. vi), —that great one, which marked so significantly the great change in the direction of His ministry. That building is gone, but its ruins remain. And after a most careful examination of them, Sir Charles Wilson was enabled to trace the plan of the building, (which we give,*) and to learn something of the structure. It was 75 feet by 57, was built north and south, of white limestone on a dark basalt foundation, and had three entrances. The fallen pillars and the heavy cornices and frieze remain. These show that the capitals of the columns were of the Corinthian order. Over the entrance was the device of a pot of manna, which, with a pot of a pasty substance found by Mr. Wilson, while turning over a large block, recalled to him the words which Jesus once spake in the building, "Your fathers did not eat manna, and are dead." And the rich and elaborate carvings on cornices, entablatures, capitals and niches still remaining, show how noble a structure it was on this day when Jesus went there to worship.

The chief features of the service we have already given. On that morning the crowd was great, for it was known that Jesus was to be there, and it might be that He would speak. The prayers and lessons for the day, from the law and prophets, had been read. Then the ruler of the synagogue said to Him, perhaps, in the

[*See plan on next page.]

usual formula (Acts xvii, 5), "If you have any word of exhortation for the people, say on."

This was Jesus' first address in Capernaum. We may be sure that the intense interest which His remarks on the seashore the morning before, and the



GROUND PLAN OF THE SYNAGOGUE AT CAPERNAUM.

arousement of mind which His great word, "Repent," had caused, would give Him hearers all alive to what He had to say. He taught them, Mark says—*edidaske*, imperfect, and as referring to the present occasion, *was teaching*. His theme was "the Kingdom of the Heavens." As He went on unfolding it, His teaching struck them with astonishment—*expleessonto*, *to dash one from a place*. These words struck their minds with such tremendous force that they thoroughly woke up, aroused, and put into vigorous action all their powers. The intellectual and spiritual stupor which, for ages, had held them fast, was at once thrown off. An impulse was given to the mind to think for itself. They saw that His ideas were new, and sparkling with light, wholly unlike the stereotyped trivialities and dead ideas of the scribes, thoroughly in harmony with the Scriptures, and mighty in their thought-awakening character. They felt that He taught with the authority of a Master, for the power that He exerted was the authority of His word. It carried into the consciousness along with itself, the conviction of its truth. And—what a contrast to the reception which His word had got in Nazareth?—all were awed, bowed, and subdued, as well as amazed, under the power of truth.

This breathless attention was rudely broken by a loud wild shriek of agony which suddenly burst forth from some one in the crowd.* It filled every one with

[**Anakrazoo*, the verb used by Mark and Luke to describe this sound, is used to describe the shriek of terror from the apos-

terror. It seemed like the cry of a lost, it was the cry of a demon-tormented, soul. That demons actually exist, and did, in the time of Jesus, violently torment men, must be accepted as a fact by all who accept Jesus' word. They seem to have worked on the soul through the nervous system. And there is no more improbability in their thus exerting a malign influence upon it, than there is of other evil influences affecting it through the medium of the nerves. There may have been in the physical or psychical condition of the persons something which exposed them to malign influences. But demoniacs are never classed with the wilfully vicious, nor with those designated as the children of the devil (Jn. viii, 44), but uniformly with the afflicted. In this class, they were a class by themselves, distinguished alike from those diseased in body and from those diseased in mind. One most marked distinction is this: the sick enjoyed their own personal consciousness, and the possession of their own will. But the demonized were so under a foreign influence as to identify themselves with the foreign power. This characteristic, common to them all, is seen in this man's words, "torment us &c.," and "I know &c." The persons acted like one whose personal consciousness was pervaded and overborne by a foreign power. They

tles, when they saw Jesus walking on the water (Mk. iv, 49); the howl of the crowd for Jesus' death (Lk. xxiii, 18); and the screams of the demonized (Lk. viii, 28). On the general questions of demons, see Holy Life, Part I, pp. 228-235, and Smith's *Bib. Dict.*, Art. Demons.]

had not free possession of their own will, and had not control over themselves. And the fact that this self-control returned when they were freed from the demons, shows that these did not expel, but suppressed, and used the human spirit. They belong to Satan's dominion. And the extraordinary manifestation of their presence and power at that time was permitted by God, that every question as to the sovereignty of our earth and its inhabitants might be fully met and firmly and finally settled.

Jesus now for the first time was confronted with this aspect of the conflict. Even since Satan's decisive and humiliating defeat in the wilderness, fifteen months before, he had not personally encountered Jesus. But he had acted through others, as in the rejection of Jesus which he had effected both in Jerusalem and in Nazareth. Because of the popular wave now setting in towards Jesus in Capernaum, Satan could not effect a rejection here, and so, bent on vengeance, and on victory, if possible, he tried, here, a new assault upon Him. He would, (a), compel Him to receive recognition of His Messiahship at his hands, and, (b), he would baffle His power.

He, therefore, bade this demon-spirit sieze this man, who was one of that congregation—*autoon anthropos*;* and who, if known as demonized, would have been

[*That is, if Mark's *autoon* belongs to *anthropos* which follows it, rather than to *synagoogee* which precedes it. The phrase should then read, as in the R. V., "a man of them," instead of "a man of their synagogue."]

regarded as unclean, and would not have been permitted to enter into the synagogue. This morning, most probably, was the first time when any demoniac manifestation came from him. When bidden to go in, the doors of the synagogue could not keep the demon out. Mark says that the man was *en pneumati akathartoo, with an unclean spirit*; and Luke describes him as *echoon, having a spirit (pneuma, without the article, as also in Mark,)* of "an unclean demon." This phrase, found elsewhere only in Rev. xvi, 14, is peculiar.* It suggests that the demon had just gotten the man under his power, but had not yet obtained full possession. While the man was looking at the Person, and listening to the words of Jesus, he was violently agitated. This was caused by the collision of two opposing forces: the holy power of Jesus and the unclean power of the demon. It felt itself in the presence of Him whom it knew as Jesus of Nazareth, the Holy One of God, who, it knew, had come to overthrow Satan. And this, it knew, involved its own destruction, in "the bottomless pit."† Its own distress from His presence, which was intolerable, and its active agency for Satan combined in forcing from it the cry, speaking for all its class, "Ha!" (*ea*, imperative from *eaoo*, *let be*, or, an interjection). It was a cry of intermingled surprise and despair—like that of a criminal suddenly, and to

[*The words uniformly used are, "demonized," or "having a demon."]

[†See page 102 note, and Pt. IV, pg. 123.]

himself unexpectedly, caught by law-officers—"let me go." "Ha! what is it to us" demons, "and to you? Art Thou come to destroy us?—*apollumi*, expressing here, as in Matthew x, 28, the idea of perdition in hell, —I know Thee, who Thou art, the Holy One of God."

In this word we see the double, or divided consciousness, whichever it may be. In the "destroy us" the demoniac consciousness still predominated, but in the last word there is, if I may so designate it, the blending of the two. The first person, "I," of "I know Thee," indicates the returning personal consciousness of the sufferer, but, as the next clause shows, still moved by the demon-spirit—"the Holy One of God," *i. e.*, in the fullest sense, and the very opposite of its unclean self. The ambiguousness of the sentence shows that the words came intermingled from the consciousness of the man struggling to be free, who did not know, and of the demon struggling to hold on when he did know, Jesus as the Holy One of God. And the whole word, further, is, (a), a most conclusive testimony of the hostility between the kingdom to which demons belong, and "the Kingdom of the Heavens; (b), the demoniac acknowledgment of the absolute holiness of the character, and hence of the righteousness of the judgment of Jesus; and, (c), is a testimony of the perfect supremacy of Jesus, and consequently of the downfall of Satan's kingdom, and of their own destruction therein.

All eyes were instantly turned upon the unhappy

victim whose screams had just filled the house, and had interrupted Jesus' discourse. The words, revealing, as they did, the awful destiny awaiting the demons, thrilled them with horror. They looked to Jesus to see what next. His response was prompt. He rebuked it—*epetimeesen*, a verb implying guilt, or worthiness of rebuke, and used only of responsible beings*—saying, "Silence!—*phimootheeti, be muzzled.*" He did not rebuke the wild outcry, "because He would not have His Messiahship prematurely known," for He had just openly proclaimed it in Nazareth, and impliedly, in His great word, "Repent,† &c.," but because He needed not the testimonies, and would not accept the homage of the recognition of His Messiahship from Satan (Lk. xi, 15). Such homage would cast suspicion on, and awaken wrong expectations of, His work. This rebuke was followed by a word of command: "Come out of him"—a word which shows that He made a distinction between the man and the spirit holding him. This is exactly in accord with His whole subsequent course, with His private talks with, and commission to, His disciples, and with His remarks concerning His personal victory over Satan (Matt. x, 8; Lk. ix, 1; x, 18, 19; xi, 20, 21). He certainly knew as much on

[*See note on page 112 of Holy Life, Part IV, on meaning of this verb, and compare pp. 111, 112 there with this page.]

[†His charge to His disciples not to tell any one that He was not The Christ, was not given until during the Summer of A. D. 29, over a year after this, and after the death of John Baptist, the event which settled the question of His own rejection.]

this subject as we do. And His word ought to be decisive on this point.

Then the congregation witnessed a sight extraordinary in the highest degree. The "unclean spirit" had to obey. But tormentor that it was, it, with that spiteful feeling which shows its degraded nature, would not let its victim go without inflicting final torture. Throwing the man down (*ripsan*), and distorting his body by convulsions (*sparazan*), it, with a loud, wild shriek (*krazan*)—for it dared not speak—went out of the man, and fled.

The people had looked on with intensely excited agitation. They now ran to the man, not knowing but what he was dead. They lifted him up. He was not hurt. The terrible convulsions they saw were marks of his deliverance. The impression on them, as the effect on him, was instantaneous. Amazement seized them all. With their own ears they had heard, with their own eyes they had seen, what a mere word from Jesus had effected. And the fact effected much also, for them. It unfettered their minds—the beginning of that intellectual freedom which Jesus has given our race. Their own minds set free, began, regardless of the opinions of Rabbis, independent thinking and investigation. They were aware that, from the earliest times, revelation and deliverance, prophecy and miracle had always been reciprocal in influence. This new fact indicated new truth. And "they questioned among themselves, what is this? what new teaching is this?"

for with an authority (*exousia*,) which endures no contradiction, and with a power (*dunamei*,) which endures no resistance, He commandeth even the unclean spirits, and they obey Him."

Jesus had wrought one public miracle in Jerusalem (Jn. v), and only three private ones in Galilee. This was the second public one in that province. It was wrought without any solicitation or expectation on the part of the recipient, or of any one, and in connection with, and as a confirmation of, His Messianic proclamation of "the Kingdom of the Heavens." It was to the people a sign of the presence of that Kingdom in the person of the King, and a most significant expression, also, of the antagonism of that Kingdom to, and of victory over, the kingdom of Satan. This fact the people saw, as, also, that the manifestation of new power indicated a new era of revelation. And no sooner had the congregation been dismissed, than fame, with its thousand tongues, trumpeted Jesus' name and wonderful words and work everywhere. Throughout all Galilee, and beyond, in the contiguous regions, every one was presently talking about these extraordinary facts. And the strong resemblances, in the particulars, of the two versions, Mark's and Luke's, show how profound the impression which the facts had made upon the public mind.

But the wonders of that Sabbath day had just begun. The service closed about 11 A. M. Leaving the synagogue, Jesus went at once, with His four helpers,

to the residence of two of them—"the house of Simon and Andrew," a phrase implying joint ownership and occupancy—and there occurred the

SECOND SENSATION OF THAT DAY,

The Healing of Peter's Wife's Mother.

Mark i, 29-31;	}	Place: Capernaum; and the residence of Simon and Andrew.
Luke iv, 38, 39;		
Matt. viii, 14, 15.		

Time: Sabbath, between 11 and 12 A. M.

And He arose out of (rose up from, R. V.,) the synagogue. And forthwith when they, *Jesus, Peter and Andrew, with James and John*, were come out of the synagogue, they entered into the home of Simon—Simon and Andrew—with John and James.

But Simon's wife's mother was taken (holden, R. V., *sunechomenee*), and lay sick (*katekeito*), of a great fever.

And when He was come into Peter's house, anon (forthwith, R. V.,) they tell Him of, and besought Him for, her.

And He saw his (*Peter's*) wife's mother laid (lying, R. V., *bebleemeneen*), sick of a fever. And He

Jesus' sixth recorded miracle:	}	came and stood over her, and rebuked the fever. And He touched—took her by—the hand, and raised (lifted, R. V.,) her up; and immediately the fever left her.
His second one of healing the sick;		
His third private one.		

And immediately she arose, and ministered unto them.

Soon as Jesus had entered into the house of Simon and Andrew, some of the family told Him that Per-

petua—so tradition calls her, and says she, some years later, suffered martyrdom at Rome—the mother of Peter's wife,* was suddenly and violently thrown down (*bebleemeneen*), and held fast (*sunechomeneen*), by a burning fever, whose malignant character is seen in, (a), the technical terms used by Luke, a physician—*puretoo megaloo, great fever*,† and in their urgent entreaty. She was too sick to ask help herself. They told Jesus, and besought Him for her. And the details of the miracle are so graphically given, that we can almost see it from the point of view of the different bystanders, as, from the difference of their testimony, we can almost determine their different positions. One says that Jesus stood over her, another, that He touched her, another, that He lifted her up, and all, that the fever left her, and that she arose and ministered unto them. At once Jesus was at her bedside. Bending over her (*epistas epanon*), and thus entering into spiritual communication with her, He rebuked (*epetimeese*), the fever. The verb is the same, so must the meaning be, as that used to describe His act toward the unclean spirit in the synagogue that morning. It implies conscious personality in the rebuked. And this shows,

[*Petronella. She was living many years after this, and accompanied her husband, Peter, on his missionary tours (1 Cor. ix, 5).]

[†Matthew and Mark use the verb *puressoo*. The Talmud gives this disease the same name, *eshatha Tsemirta*, *burning fever*, and prescribes magical remedies. One is, "tie an iron knife by a braid of hair to a thornbush, for some successive days, and then cut the bush down." *Edersheim*.]

(a), that this fever did not arise from natural causes as did the fever of the nobleman's son, in connection with whose cure no such word is found (Jn. iv, 46-53; and, (b), that it came from an intelligent source capable of causing sickness, and hostile to man. It was caused by the agency of Satan.* It was a blow aimed at Jesus through one whom He had just chosen as a helper. It was a fierce and sudden attack, like that on Job, to baffle the power of Jesus, and thus weaken or destroy Peter's faith in Him. The family did not, but Jesus did, see that it was the work of a malignant intelligence. And hence, as in the case of the demoniac, He first rebuked the evil author of the fever, and then He, without a word, took her by the hand, as if He would inspire her faith, and lifted her up. Naturally, convalescence follows a cure before perfect health is restored. But here the succession was immediate. From the moment of attack to the moment of perfect restoration it was but a very short time. So the repetition of *eutheoos* shows. He immediately left the synagogue, immediately went to the house, immediately was besought, immediately the fever left her, and she immediately arose. His words, and tones, and looks of gentle kindness, and His act of love sanctified her heart, and won her to Him forever. Health and strength both had come back. She, dressed, and with a heart full of love and gratitude, prepared the midday meal†

[*See The Holy Life, Part I, pages 226, 227.]

[†This, on the Sabbath day, was at 12 M. Josephus, *Vita*, 54.]

for her family and guests, and ministered (*diekonei, waited at the table*), at her accustomed place there. And what a happy family it was, as, after such a marvel of mercy, it reclined around the family board, and enjoyed, under such auspicious circumstances, each other's society, and the presence and converse of their illustrious and most gracious Guest!

This was a private miracle. We have already pointed out the distinction between a private and a public one. The former called for the exercise of faith, *i. e.*, confidence in, and reliance upon, the grace and power of Jesus. This faith was the medium, according to a Divine law or principle of acting, through which Divine power was transmitted to the body as well as to the soul in the world of grace, as gravitation is a principle through which the same power is exercised in the world of nature. Here, it was the body, elsewhere, other physical existences, which received the expressions of that power (Matt. xviii, 20; xxi, 21; 1 Cor. xiii, 2; Heb. xi, 29, 30). And though wrought, not as proofs, but during the continuance, of the proclamation of the Kingdom, yet they are both types and pledges of what will occur, through the medium of faith, upon the bodies of believers, and upon the cosmos, when that Kingdom comes. But besides this, it had, as had this one, its present uses, when wrought. This one was performed in a family circle, at its intercession, and its great (then present), value, apart from the blessing upon the recipients, was the instruction and

faith-strengthening of His four helpers, and specially of Peter. He was to become a leading man in the new Dispensation. He must be specially instructed and trained. A great lesson He received this day, and he was bound to Jesus by new bands.

But even this "sign" completed not the wonders of that great day, as we will see in

THE 'THIRD SENSATION :

The Cure of Many Sick and Demonized.

Mark i, 32-34.	} Place: Capernaum; Jesus' own residence.
Luke iv, 40, 41.	
Matt. viii, 16, 17.	
	} Time: Sabbath, after sunset, and so the beginning of the first secular day of the week.

But the evening being come (*opsias de genomenees*)—when the sun was setting—did set, all they that had any sick with divers diseases brought them—brought all that were diseased, and them that were possessed with demons (*daimonisomenous pollous*, many demonized).

And all the city was gathered together at the door.

And He laid His hands on every one of them, *i. e.*, *the sick*, and healed them—healed many—all—that were sick of divers diseases. And He cast out many demons. And demons also came out of (from, R. V.,) many, crying out, and saying, Thou art Christ,* the Son of God.

And He rebuking (*epitimoon*) them, suffered them—the demons—not to speak: for they knew Him, that He was (the, *ton*,) Christ.

[**Ho Christos* is, in this place, wanting in Sin. Vul. Alex., and is omitted by Alford, Meyer, Godet, Lange, and Westcott and Hort.]

And He cast out the spirits with His (a, R. V.) word, and healed all that were sick; that it might be fulfilled which was spoken by Isaiah the prophet, (liii, 4), saying, Himself took our infirmities, and bore our sicknesses.

Swiftly the hours passed by in Peter's happy family that afternoon. Part of the time was spent in attendance upon the second, and shorter, service in the synagogue. The rest of it was spent in holy converse. Unrestrained, and most delightful, too, it was. For James and John were with the family, and so was the great, but lowly and loving, Jesus.

But their repose of mind and heart was not shared in by all other households. For many were desolated by the shadow of death, and darkened by divers torments. But on that afternoon into those distressed homes new and strange rays of light and hope had penetrated, lighting up the gloom. The fame of Jesus' second wonder spread everywhere in the city with extraordinary rapidity, and increased the excitement caused by the first. People could not act at once, but they did an immense amount of thinking, and determined to act soon as they could. To them the hours of that Sabbath afternoon passed slowly away. Luke's "when the sun was setting, &c.," shows with what eager impatience they were watching it climb down to, and below, the western hills.

At last the chazan mounted the battlements of his house, or of the synagogue, and blew the trumpet. Its

shrill blasts echoing through the streets and over the hills announced that the Sabbath was past. Ordinarily, the activities of busy life would at once begin. But this day was an exception. For once money-making had, for a time, lost its hold upon a whole community. Forthwith was witnessed the strangest sight Capernaum had ever known. Out from houses all over the city streamed forth the sick, and those that were carrying the sick. It seemed to be, and yet it was not, a concerted action. The streets were filled with sick folks and with the demon-possessed. None such was left at home. Those who could, went themselves. The helpless were helped along, or carried on stretchers or beds, on in the arms. Here, parents were carrying their sick babes. There, friends were leading the blind by the hand. Yonder, cripples were hobbling along on staves or crutches, as fast as they could. The ravines, the hills, the streets were alive with the motley crowd of the sick, the crippled, the crowd, hurrying, or being hurried on, jostling or being jostled, all moving towards one point, and each one hurrying to get there first. On the rush came until it crowded around Jesus' house—and that crowd was so great that in Mark's emphatic words, and he obtained the fact from Peter, who was an eye-witness of the scene, "all the city was gathered together at the door."

A strange sight! an impromptu gathering! Extraordinary, indeed, must have been the personal influence which could draw such a crowd together. There

" And they brought unto him all sick people that were taken with divers diseases, and he healed them."





must have been something very fascinating in His looks and bearing, some great power in His goodness and gentleness which could awaken such an unusual longing to see Him, which could inspire such a confidence in His ability and readiness to help.

Nor were they disappointed. Not one of the great crowd turned He away without a blessing. He "healed every one of the sick." And this He did through the "laying on of hands." This is the first time we read of Jesus laying His hands on the sick. This He did, not because He could not cure without thus doing: for He had healed the nobleman's son by a word. And when He cured Peter's mother-in-law, He, bending over her, rebuked the fever, then took her by the hand and lifted her up. But in this act, as in that, there was profound meaning. It was the chosen medium in each case through which to bless, and was suited to the physical and moral needs of the persons. All these acts were truly human. His bending over the sick woman was connected with His rebuking the fever. His taking her by the hand, and lifting her up, was to encourage her faith. Thus, in her case, as in others, He established a physical connection between Himself and the person, and through this the power went forth, an emanation from Himself. Nor was this animal magnetism. For in the case of the nobleman's son He healed him, at a distance of twenty-five miles, and by a word.

The laying on of hands was, from of old, regarded as

a symbol: of, (a), the transmission of an office (Num. xxvii, 23; Deut. xxxiv, 9); (b), of the transfer to the Levites of the priestly functions of the eldest son; (c), of the bestowment of a father's blessing (Gen. xlviii, 14-16); and, (d), in the typical import of the sacrifices of, (1), the transfer of the guilt of the offerer to the victim, as in the case of the sin offering, and, (2), of the transfer of the virtue of the offering to the offerer, as in the case of the burnt offering. This act, then, of Jesus was both profoundly human and profoundly symbolic. It was human in this, that it sprang from a profoundly human feeling. It was, further, an indication to the sufferer of Jesus' personal interest in him, and of His heart-desire to bestow upon him the benefit. And it was, also, an expression of tenderness in the bestowing of it, such as the heart craves, and when it receives it, is gratified. And, further, it was human in this that, though we may not be able to see it, there was a moral necessity for it. It established that connection and personal tie between Jesus and the person, through which He sought, far beyond the bodily healing, the restoration of the person to God. Thus would He create in the consciousness of the person a sense of union with Himself, the organ of Divine grace in the midst of mankind. From the physical dependence thus impressively brought to his consciousness would the person be led strongly to feel his moral dependence. And it was symbolic in this, that, by The Spirit, through whose power the miracles were

wrought, there might come, through the healing of the body, life to the soul, and that the person, made thus to feel that He owed all to Jesus, might become attached to His Person by a living faith.

This act was yet more significant. This we learn from looking at the "laying on of His hands" in connection with Matthew's quotation from prophecy. He viewing this, as all the events of that day, in the light of Jesus' whole life, saw that back of this human and vicarious sympathy was a great word of God that thus The Sent One would do. He quotes from a prophecy in which it is said that "The Lord laid on Him the iniquity of us all." Our sins *were laid* on Him. This was the doing of The Lord. He laid them on Him. His sufferings and death for sin were endured, though voluntarily, because of moral necessity. He "must suffer and be crucified." But the prophet said, before He mentioned that this iniquity was laid upon Him, that This One "was despised and rejected of men, a man of sorrows, and acquainted with grief." And then he says, "Surely He hath borne our griefs and carried our sorrows," or to give the literal translation, "our diseases has He borne, and our sorrows has He taken on Himself." This Man carries our sins, and is pained for us.* Now, as Matthew reviews this day's

[*Our version of Is. liii, 4, has "griefs." The Hebrew word is never, in the E. V., rendered "sin," nor ever used to denote sin. It is usually translated by "sickness" or "disease." From whatever motive, the LXX here translated the Hebrew noun by *amaritia*,

proceedings, His mind, guided by The Spirit, lighted on this verse. He saw that Jesus healed all the sick; but, omitting what Luke tells, viz: how He did it by the laying on of His hands, goes on to say, not, *hina, that*, or, *in order to*, but *opoos, thus*, or, *in this manner*, was fulfilled the word spoken by Isaiah. Then, giving a free rendering of verse 4, he says, "He took (*elabe*,) our infirmities, and bare (*ebastase, bore away*,) our sicknesses." Our sins were on Him, and He must bare them. But not so our infirmities. But, personally and relatively, wholly free Himself from all sicknesses and ailments, He, in perfect grace and compassion, by the power of a genuine and boundless human sympathy, all His own, and by His own voluntary act, "*took*" our infirmities and sicknesses upon Himself. While descending into, to us, the unfathomable depths of the Fall, He took away our sicknesses by taking away its root, sin. But, meantime, He would feel with us and for us. So He entered into our griefs and distresses, by taking them upon Himself; and from that moment until His death He continued in fellowship with the sufferings of humanity. Here, He took upon Himself the concentrated sorrow and sick-

sin. But in ninety-three places where the Hebrew noun, here translated "griefs," and its kindred verb, is found, they (the LXX) use *asthenia, malukia*, or some other word which denotes bodily disease. All the Hebrew Lexicons so explain it. So does that eminent Hebrew scholar, Dr. Kennicott. And the Jews regarded the Hebrew word as the expression of bodily disease (Lightfoot, *Hor.*, Heb. *in loco*, Poole, *Syn.*, Is. liii). See, also, what Lange says, *in loco*.]

ness of a whole city, and that, too, at the close of a very laborious day. And Matthew, writing, after His life on earth had closed, sees, in this evening's action, an anticipatory fulfillment of that word which portrays His bearing, and, through death, expiating, sin, the source of sorrows, sicknesses and infirmities, and thus taking them away.

And what suggested this to Matthew? What else but the fact which, though he does not mention it, he must surely have known, that He laid His hands upon every one of them. Now, when we turn back to the types, we find a two-fold identification connected with the laying on of the hands. In the sin-offerings, there was the transfer of the sins and curse from the offerer to the victim (Lev. i, 4; iii, 2; vii, 14; xvi, 21, 24); and by the High Priest, those of the nation upon the scape-goat (Lev. xiv, 21). And in the burnt-offering, there was the transfer of all the value of the offering to the offerer. And by this action Jesus symbolically and significantly indicated, (a), the transfer upon Himself, and thus His real identification with, our infirmities and sicknesses, in order that He might take them off us, and take them away, and, (b), the transmission from Himself to them, and us, of the health and blessedness which He bought for our race.

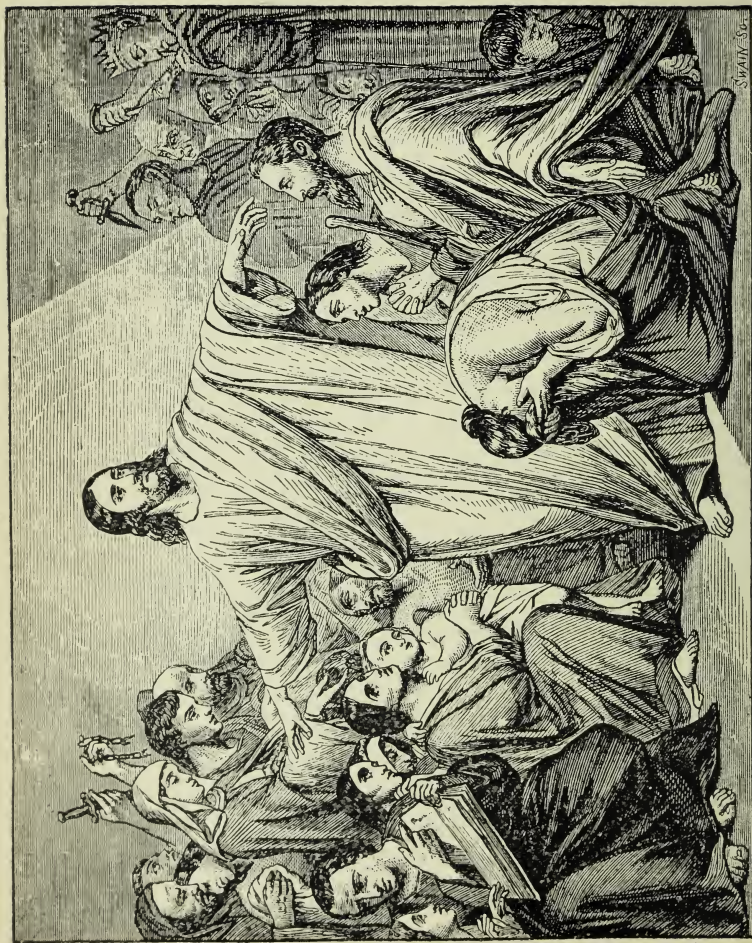
And when we see the significance of this symbolic action, wonderful is the scene around that door. The abundance and variety of His healings we see in Matthew's "He healed many." And His regard for

each sufferer in Luke's *epititheis*, *laying* His hands on every one, *etherapeue* (imperfect, indicating the indefinite continuation), *He healed*, and kept on healing as long as any came to be healed.*

The demonized He did not touch, but with a word cast out the demons from them. And as they came out, they cried in the hearing of all, "Thou art the Son of God." And because they knew that He was The Christ, He suffered them not *lalein*, *to discourse*. And He did this with a rebuke, thus showing that this was a testimony which He would not receive.

These acts of merciful kindness He continued as long as any sick or demon-tormented person was presented to Him, and the narrative (Mk. i, 35), suggest that it was far in the night before He got through. And thus closed that eventful Sabbath day, the first one of His unwearied and blessed activity in Capernaum. It had been a day of intense excitement, of deep stirring of enthusiasm for Him, of most suggestive lessons, symbolically taught by Him, and of most marvellous blessedness for the city. Never was the city happier. In all its borders not one sick, not one demon-troubled person could be found. Jesus' miracles of healing embraced, as we shall see as we move on, all manner of sickness and all manner of disease. The epileptic, palsied, deaf, blind, maimed, *i. e.*, those whose limbs

[*The Alex. given above is preferable to the T. R., *epetheis etherapeusen* (aorist, indicating completed action).]



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CHRISTOS CONSULATOR.

had been cut off,* all found instant relief and cure. He never once failed to heal instantly, the most desperate cases. The more discerning may have recalled that name of their God, given in their oldest Scriptures, *Jehovah Ropheeka, The Lord that healeth thee* (Ex. xv, 26), and may have associated it with Jesus. The healed ones and their friends heaped benedictions on His head. And truly might He have that name which the Church's love has put upon Him, *Christos Consolator*.

Those post-sunset miracles show that evening as a period when the miraculous energy was most free to exercise itself; and this it did most abundantly. And the profound impression which they made upon the public mind is seen in the accounts of them, given, in almost the same terms, in the three independent Narratives. And the comparison of these Narratives shows that these miracles partook partly of the characteristics of the first, and partly of those of the second miracle of that day. The latter was a private one. The former was a public one, wrought spontaneously, without the exercise of faith on the part of the recipient, and as, and so was a true Messianic sign. These (the post-sunset ones,) were wrought, not spontaneously, but at the solicitation, and in response to the faith, of others—a faith shown in their actions. They, hence, were, and also more than, Messianic “signs.” They were

[*Matt. xv, 30, R. V. Malchus' cut off ear was restored.]

indications of what He Himself will effect, as The Son of Man, in His redemption of the cosmos. We have already seen* that, in the new birth, God works along lines projecting from the spiritual into the natural world. We have seen, further, that as really as, say, that which we call the law of gravitation is a uniform rule or principle through or along which the Divine energy acts in the universe of material nature, so, really, is faith a line along which, as a law or principle of law, Divine power acts in the transmission of energy in the work and world of redemption. And invariably, now, so far as men are rational and accountable, is faith the line or principle along or through which the soul receives life through Christ from God. Now, the life thus imparted and received is not for the soul only, but for the man. It regards the renovation of his whole being, and, hence, embraces the body. By faith Enoch was translated. By faith, those saints alive when Jesus comes will be changed, and the sainted dead be raised up alive, and both, their bodies being fashioned like unto the glorified Body of Jesus, will be caught up to meet their returning Lord. Of those bodily transformations these cures are types—illustrations, that is, of that perfect release from all ills and mortality which Jesus will accomplish. They prefigure that transformation which will be effected through faith, and by the power of God, when Jesus comes, upon all who are united to Him.

[*The Holy Life, Part II, pages 152-165.]

Thus ended this eventful first Sabbath day in Capernaum. It was to the citizens a day of the most intense excitement, and to Him a day of great labor, and exhausting, and yet of grand success. In the whole sixteen months since His anointing, there had been nothing like it. He had had partial successes, and had experienced two decided rejections. But here was a whole city enthusiastic for Him. It was to Him what Carmel was to Elijah, as to success, but not as to subsequent self-elation and its consequent fall. Upon Him, "tempted in all points as we are," Satan might ply His arts to get Him to feel self-elation, accept congratulations, forget that He was God's Servant, seek to become the Messianic leader, and, at His own bidding, unfulfill the Messianic standard. But Jesus could not be caught. Lowliness, not loftiness, became Him. He would receive the Kingdom only from God, and so far as through man, only from the Divinely appointed theocratic authorities. If they refused, then He would fulfill the only other appointed way: alone, through self-denial, sorrow, toil, vicarious death. Thus only—so had Divine wisdom appointed—could He reach His end—gain His crown, win the heart, and save the soul and body of men, and rescue the cosmos from Satan. All this He saw clearly. To all this He adhered steadily. He, hence, used not this enthusiasm for Himself. He brushed away the temptation, without it having left the slightest tarnish on His soul. But He was exhausted. He needed rest of soul as

well as of body, fresh supplies of power and grace, and answers to most important questions which this day's work had raised. He was The Servant of God, and subject to all the conditions of that position. He, hence, every morning, had to obtain afresh the directions and supplies which He needed for the day. These He received through communion and prayer. And the more that He exerted Himself in outward activity, the more needed He to be alone with God, and from Him receive the renewal of His inward strength. The busy hours of that evening, which extended, apparently, far into the night, hindered Him from being alone with His Father. His mental and spiritual powers had been heavily taxed. The pressure upon His heart had been very great. He needed rest of both body and spirit. He threw Himself upon His bed. But sleep seems to have been far from Him. If not, it did not hold Him long. For sleep He could not, until He had communed with His Father. And this fact introduces us to

JESUS'S SECOND RECORDED SPECIAL EXERCISE OF PRAYER

Mark i, 35-38.	} Place: a solitary place, near Capernaum. Time: Before day, first day of the week, May, A. D. 28.
Luke iv, 42, 43.	

And in the morning (a great while before day, *prooi*, He rose up, R. V.,) rising up a great while before day, (*lian ennuchon*, much yet in the night,) He, when it was day (*genomenees heemeras*, day being), went (came, R. V.,) out, and departed into a solitary—desert—(*eremon*, Mk., Lk.,) place, and there prayed.

And Simon and they that were with him, followed after (*katedioosan*, earnestly went after, hunting up,) Him. And when they had found Him they said (say) unto Him, All seek for (are seeking, *zeetousi*, R. V.,) Thee.

And He said (saith, R. V.,) unto them, Let us go elsewhere, (R. V.,) into the next towns (*koomopoleis*, large villages, or country towns), that I may preach (*keerusoo*,) there also: for therefore (to this end, R. V.,) came I forth.

And the people (multitudes, R. V., *ochloi*, crowds,) sought (after, R. V., *ezeetoon*, looked for,) Him, and came unto Him, and (would have, R. V., *kateichon*, laid hold on,) stayed Him that He should not depart (go, R. V.,) from them.

But He said unto them, I must preach (*euangelis-saithai*, declare the glad tidings of,) the Kingdom of God to other cities (*polesin*,) also: for therefore am I sent, (R. V.,) I sent.

SECTION III.

This prayer was followed by

JESUS' FIRST CIRCUIT.

Mark i, 39-45;

Luke iv, 44;

Matt. iv, 23-25;

} Place: Throughout all Galilee.

} Time: The circuit began in May, A. D. 28.

} Incidents: Teaches and preaches the gospel of the Kingdom—Heals all manner of sickness—Casts out demons—Cures a leper.

And Jesus went about all Galilee; and He preached (was preaching, R. V., *keerussoon*,) in the—their—synagogues throughout all Galilee—teaching in their synagogues, and preaching the gospel (*keerussoon to euangellion*,) of the Kingdom, and healing all manner

of sickness, and all manner of disease among the people (*en too laoo*); and casting out demons.

The impression { And His fame (the report of
upon the people. { Him, R. V.,) went throughout
(forth into, R. V.,) all Syria: and
they brought unto Him all sick people that were
taken (*sunechomenos*, all that were sick, holden, R. V.)
with divers diseases and torments, and those which
were possessed with demons (*daimonizomenous*, being
demonized), and those that were lunatic, and those
that had the palsy (and epileptic and palsied, R. V.,
seleenia zomenous, moon-affected).

And He healed them.

And there followed Him great multitudes (*ochloi polloi*, many crowds,) from Galilee, and Decapolis, and Jerusalem, and Judæa, and from beyond Jordan, *i. e.*, from *Peræa*.

Matt. viii, 2-4. { And it came to pass, while He
Mark i, 40-44. { was in a certain city, behold, a man
Luke v, 12-16. { —a leper—full of leprosy: (and
when he saw, R. V.,) who seeing
Jesus, came to Him, and kneeling down to Him, wor-
shipped Him: and he fell on his face beseeching—be-
sought—Him, saying unto Him, Lord, if Thou wilt,
(*thelees*, willest,) Thou canst make me clean.

Jesus cures the leper. { And Jesus (being, R. V.)
Seventh recorded miracle. { moved with compassion
put (stretched, R. V.,
forth His hand, and touched him, saying—saith unto
him—I will (*thelo*, I will it); be thou clean.

And as soon as He had spoken, immediately the—
his—leprosy departed from him, and he was cleaned.

And He straitly (strictly) charged him, to tell no

man—saith unto him, see thou tell no man—say nothing to any man: but go thy way, and show thyself to the priest, and offer for thy cleansing the gift according as—those things which—Moses commanded (Lev. xiv), for a testimony unto them.

And *He* forthwith (straightway, R. V.,) sent him away (out, R. V.).

But he went out, and began to publish it much, and to blaze (spread, R. V.) abroad the matter (*ton logon*, the word). And so much the more went there a fame of (abroad the report concerning, R. V.) Him.

And great multitudes (*polloi ochloi*, many crowds,) came together to hear, and to be healed of their infirmities: insomuch that He (Jesus, R. V.) could no more openly enter into the city, but was without in desert places.

And they came to Him from every quarter.

This pressure led Jesus to seek a season of personal communion with His Father. And this brings us to

JESUS' THIRD RECORDED SPECIAL EXERCISE OF PRAYER.

And He withdrew into the wilderness (*en tais eremais*, into desert places), and prayed (kept Himself secluded in the solitary places, and gave Himself up to prayer, *Lange*).

Jesus' first Sabbath's labors in Capernaum were followed by a season of special prayer. Let the reader recall the continuous narrative at the close of the last section. In it Mark says that Jesus arose while it was still dark. As the day broke, in that latitude, during that month, at about 3 A. M., He arose during the third

watch of the night, *i. e.*, between midnight and 3 A.M. He was up and dressed before daylight. Luke says that as the day was beginning to break Jesus left the house. The hour—as we know by comparing these places with Mark xiii, 15—could not have been later than 3 A. M. Guided by the first faint streaks of light which shot across the eastern sky, He passed along the then deserted streets, out into the open country, and then went either into some ravine or secluded spot on a hillside which overlooked the city or sea, or into some solitary place along the seashore. That spot, wherever it was, He, by that morning prayer, consecrated as a temple to God. The morning air was a tonic to His wearied body. But nothing save communion with God could refresh His wearied spirits. He recalled the exciting scenes of the day before—the house, around which the great crowds had thronged, yon synagogue, where He had gained His first conquests over the demons, and that lake, gently rippling at His feet, where He had wrought a great miracle, had taught the people, and had called His first helpers. All this called for gratitude, and He praised God for all this, as He did that He had overcome every temptation to self-seeking or self-praise. He looked into the future, pregnant with that most tremendous question, what next? And to that question He must get an answer from God. To Him He looked. He had been anointed by The Spirit for His work. Yet that fact did not hinder, rather gave increased importunity to, prayer. He must

go forth to the people. But He could not except as guided, would not except as girded with power. He must speak, yet could not except as grace was poured into His lips; must act, but would not except as shown by His Father. He was God's Servant, and would only act obediently to His will. Down on His knees, on His face, perhaps, He is in wrestling prayer. What breathings of soul! What petitions for grace for constant victory over Himself, for guidance, wisdom, words and power! There and thus was He girded afresh for service, received calmness of spirit, strength for what was before Him, and enjoyed free and full communion with His Father, with all its blessed reciprocations. He had been refreshed in every way, and was ready for the next step. He had received answers to His prayer. And in such secret, solitary prayer His preaching and public work had its root. His present great work must be the spiritual awakening of the province of Galilee. Throughout every part of it He must tell the glad news of "the Kingdom of the Heavens." Since it was news that He must tell (*euangelisai thai*), He must go from place to place. That is, He must engage in itinerant preaching. Thus Divinely guided and girded, He was ready to go. He arose from prayer. The rising sun was flooding city, hills and sea with golden light. Flowers were sending forth their morning fragrance. Birds were warbling their morning lays. All nature was bathed in the glory, and rejoicing in the gladness of a Galilæan May

morning. The blissfulness of nature was in sympathy with His own higher blissfulness. For the strength of God was upon Him, the gladness of God filled His soul, and the glory of God was spread over His whole being. And in thorough sympathy with nature, He joined the universal notes of praise to the everywhere present God.

Thus equipped for His labors He stepped forth from His sanctuary, in all the dignity and benignity of the self-renouncing Man of faith. He had not gone far, perhaps, on His way to the city, when He suddenly was found by Simon and those who were with him, *i. e.*, his brother Andrew, and James and John. They had been hunting Him, perhaps, some little time. It seems that early after daylight a crowd of people had gathered around Simon's house. They had not, it seems, brought any sick, but had come to see and hear the Wonderful Man, and to thank Him, also, we trust, for His exceeding kindness on the night before. His room was searched, and the house, but He could not be found. The eager crowd would hunt Him up. Then Simon and James, and the other helpers, started out to find Him. And when they had found (*eurontis*, the verb indicates after a search,) Him, they told Him of the expectant crowd which they had left in the city.

"Let us," *i. e.*, Himself and His four helpers, "go," He replied, "to the next large villages," or "unwalled country towns,* that I may preach there also. For, to

[**Echomenas koomopoleis*, a word which shows that Jesus had regard in His work, to country places as well as to cities.]

this end (*eis touto*,) came I forth (*exeleelutha*,)” *i. e.*, from The Father, and from the place of prayer.

And while He was talking to them the crowd which, impatient at the long delay, had followed the four, came up. They seem to have heard His word to them. Their desires for His staying with them were so strong that, besides entreaties, they laid hold on Him (*kateichou*).

He could not comply with their request. “He must” (*edei*, moral necessity, laid on Him, in answer to prayer), He told them, “go to other cities, there to preach the glad tidings of the Kingdom of God. For,” He adds, “to this end am I sent forth.”

And in His answers and prayer we see the reasons for His sudden departure. His words, and especially His amazing display of miraculous energy, had made a most profound impression upon the public, and upon His four helpers. The people must have time for reflection upon what they had seen and heard. But this was not the reason why He left so soon after beginning His work. He had just been in the place of communion with God. His will in the matter had been directly received. It was not His place to inquire into the reasons, but simply to obey. That sacred “must” so constantly upon His lips, impelled Him. Go He must. Go at once He did. He will not utilize for Himself the great enthusiasm. He left Capernaum where so many hearts beat for Him. And to fashion and instruct His disciples, and to check any

earthly expectations which this enthusiasm may have awakened within them, He called them to accompany Him to the toil and self-denial connected with His going about from place to place.*

The crowd dispersed. And Jesus, accompanied by His four helpers, started on

HIS FIRST CIRCUIT IN GALILEE.

The data about it are few. It was of some days' continuance. It was "throughout all Galilee"—an indefinite phrase, indicating only that it was an extended circuit. It was in the adjoining large and unwall'd towns, among which, probably, were Chorazin and Bethsaida, cities not far from Capernaum, and where Jesus labored much (Matt. xi, 21), and, also, "a certain city"—if, as Mark's order gives it, the healing of a leper took place during this circuit. And if we may judge from the places whither His fame went, we might say that this circuit was along the western side of the Jordan northward, then along the borders of Philip's tetrarchy westward, then through the western or center part of Galilee to near the southern boundary,

[*It was His itinerant labors, then, and thus begun, which led people to regard Him as a traveling Rabbi, and, some time after, to designate Him by that title. This distinction was honorary. It was given to learned men, who among other things, were regarded as successors of the prophets. The leading men in Jerusalem would not allow this title to Jesus (Jn. viii, 15). But the people regarded His itinerant labors as a sufficient ground for Him, though He had not received a scholastic education, to have both the right and title of those regarded as the successors of the prophets.]

then eastward and northward to Capernaum. This was a circuit which, allowing a very short stay in the towns He visited, required some weeks. How many, we have no data for determining. For the only one, Mark's "after some days" (ii, 1), is indeterminate.

The synagogues were everywhere open to Him, and in them He taught—if we may judge from His sermon on the Mount—the truths of God contained in the Law, and in the Lessons for the day. This public teaching related, we infer, to things connected with His preaching, and that was the gospel of, the glad news concerning, the Kingdom: (a), its character, "the Kingdom," and of "the Heavens;" (b), its imminency, "the time is fulfilled," and "it is at hand;" and, (c), the preparation requisite for it, "repentance." This word had, in His preaching, a profounder meaning than even in that of John's. He recognized the difference in men which we observe. He saw the various soils in which "the seed is sown," and spake of "the good and honest," as well as of "the evil heart." But looking, also, at men in the searching light of infinite purity, He saw that all were alike sinful throughout, and needed alike the new nature from God, and repentance. Already had He announced, and surely He emphasized it constantly, the fundamental principle of regeneration. And in His mouth "repent"—*metanoie'e*, *change your mind*—must have been connected with, and understood by His hearers in the light of His great word, "except a man be born from above, He cannot

see the Kingdom of God." The word (repentance,) implied an in-wrought conviction of the need of a radical change of mind, morals and manners, and a coming to Him to obtain it. It involved a total revolution in the will and affections, the center of one's being, a change proceeding from the change in the relation to God, wrought in regeneration. His exposition, further, brought clearly before His hearers the principle of direct responsibility to God. It founded the movement, not on creeds, nor on external observances (upon neither of which subjects He had yet said a word), but in the person, and on truth, in its living connection with Himself, brought into contact with the spirit, and received, acted upon, and developed from a personal conviction, more or less profound, of its reality and supreme importance. And the movement carried in itself the intelligent, deliberate and unchangeable self-surrender of the person to the King of that Kingdom as a subject loyal to His authority, and obedient to His will to the end.

Themes of commanding importance these, which He presented to the people in the cities, towns and villages through which He passed. He handled them as none other could. As in His Person, so in His handling of them, spirituality was unalloyed, transparent, pre-eminent. Men saw this, and saw, also, His intense and glowing earnestness. Every idea, as it came forth from Him, was radiant with these qualities, perfectly harmonious with the cosmos as a creation, and most ele-

vating. All His words came forth like coin from the mint. They were just the thing to form a character suited to the Kingdom which He preached. They made living, luminous, powerful the ideas from God of Himself, and of man's relation to Him. They were, also, startling, revolutionary, thought-provoking. Men caught glimpses of their grandeur, and, also, of their high aim, to set men free from the bondage of Satan and sin, from priestly domination, the slavery of traditionalism, and from everything that would fetter the mind and corrupt or harden the heart. But they saw, also, that the reception of His thoughts was the overthrow of Pharisaism; and this they confounded with the theocracy. Thus His preaching raised perplexing questions which agitated whole communities.

This agitation was increased by the cures which He was working every day. Words of such profound significance, and of such momentous and far-reaching importance, required confirmation as to their God-given authority. He cast out demons. He healed all sickness and disease. These were the Messianic signs and proofs which prophecy had said would accompany the proclamation of the Kingdom. They were exhibitions of Divine power. Men beheld them with amazement and awe. Words, works and Himself were the subjects of deep thinking and earnest conversation. Report spread the tidings throughout all Syria—a fact which indicates that Jesus was then in the northern part of Galilee. The Syrians felt the power, and came

hurrying over the borders with their sick: (1), those sick with divers diseases; and, (2), three special classes: (a), demoniacs, (b), lunatics, (c), palsied (those affected by atmospheric changes, or by nervous disorders). All were under the influence of some foreign force, spiritual, psychical, or physical. And all were representatives of those more obscure and refined physical and psychical sufferings and dissonances which Satan, through sin, had introduced into man's psychical, and external world. Jesus had already triumphed over Satan. He must triumph over, as the sins, so the sorrows and sufferings which he had introduced. He must free the inhabitants, as the earth itself, from the curse. And now His ability to effect physical relief from disorders the most stubborn and malignant, was most fully tested. But no case was too stubborn. No number ever diminished the going forth of His extra-natural energy. As, day by day, He continued His circuit, every part of Galilee felt the blessed influence. People were entertaining the most exalted conceptions of Him. Wider and wider His fame spread beyond the national boundaries, to Damascus, the capital, and throughout Syria—the region north-east of Palestine; northward, to Mount Tarsus; eastward, to the river Euphrates, and the desert of Palmyra; southward, to Arabia; and westward, to Phœnicia and the Mediterranean sea. From all these quarters people came. To these crowds were added those from Decapolis, or the "ten cities." This was the then populous and prosperous region

around the eastern and southern borders of the sea of Galilee. It was an assemblage of ten little principalities, of which Gadara was one, classed together, not because of geographical position, but because they enjoyed, like the Hanse towns in Germany, the same political advantages. They all, except Bethshan, afterwards called Scythopolis, lay east of, and along the Jordan, north of Peræa. After the Roman conquest of Syria they were colonized by Gentiles, and endowed with peculiar privileges.* This whole region of a Gentile population was now stirred from one end to the other. Who is this Jesus? was a question found on lips after lips. Onward His fame moved through Peræa, the province beyond Jordan. Nor could Judæa, which had been indifferent to, and Jerusalem, which had rejected Him, shut it out. From the Mediterranean sea to the river Euphrates, Jesus' name became a household word. His words and works were the common topic of conversation. His praises were sounded out in every part of that vast area. And from all the places above enumerated many crowds came flocking to see and hear Him for themselves. A strange spectacle, indeed! Their different nationalities intermingled in the one common desire to see and hear this Wonderful One. And here was another of the fulfillments of that word spoken by the dying patriarch centuries before, that when Shiloh came, to Him should the gathering of the peoples (Heb.) be (Gen. xlix, 11).

[*Jos. *Vita*, 65; *Bell. Jud.*, 3, 2, 7; Pliny, *Hist. Nat.*, v, 16, 17.]

Of one incident only are any particulars given. This was the healing of the leper—the first miracle of the kind wrought by Him.* It was wrought in “a certain city,” perhaps Chorazin, or Bethsaida, and towards the end of the circuit. It was a private miracle. It was wrought—as is seen in Mark’s strong *exebalen*, *forced out* (E. V., “sent away”)—in a house, perhaps the one in which Jesus was a guest. No one seems to have been present except Jesus’ helpers. It was not spontaneous, nor given as a Messianic sign, but in answer to the petition, and through the medium of the faith of the man. And its end was the healing of the man, bodily and spiritually, having therein, also, a view to the instruction of His own helpers.

Jesus was in a house, resting, perhaps. Suddenly, like an apparition—as is seen in Luke’s graphic delineation, “Behold a man!”—a man was before Him. His countenance was lividly white. He was trembling from head to foot. And no wonder. He had overstepped the limits of his discipline, and of the law. He had intruded where He had no right, to go. He was full of leprosy†—*behrat lebena*, *bright, white lep-*

[*Matthew says this miracle was wrought after the Sermon on the Mount, and “in the way.” Luke says it was performed in a “certain city.” The minor discrepancies we do not attempt to reconcile. But for reasons, which Andrew gives (*Life of Our Lord*, page 234), and which, to me, are conclusive, Mark’s chronological order is to be preferred. And this places it in this circuit. See, also, Lange, on Luke, *in loco*.]

[†See Lev. xiii. xiv; Lange, on Matt., *in loco*; McClintock and Strong’s, and Smith’s Bib. Dicts. Art. *Leper*.]

rosy, the most obstinate, dreadful and infectious kind. The name, which comes from the Greek *lepra*, from *lepris*, *a scale*, was given it because the disease covered the body with thin, white scales, giving it the appearance of snow.* These scales were smooth, laminated, of different sizes, of circular form, and attended with a most tormenting itch. The eyes were red and inflamed. The face was like a half-burnt coal, and furrowed with hard knobs, greenish at the bottom, and white at the top. The disease, itself loathsome, was accompanied with a fever so burning that an apple held in the hand half an hour became withered, and with a consuming so steady, that member after member, the fingers, nose, ears, &c., dropped off, and the flesh and bones slowly consumed away, until the sufferer, literally eaten up, dropped through a living death into the grave. No remedies could arrest the disease. And its excessive contagiousness compelled a rigidly enforced separation from all intercourse with men. Whoever touched the leper was unclean; not necessarily, physically, but in a civil sense. And in a religious sense, also; for, as the disease was regarded as a direct judgment from God, the touch of the leper was sin. And the thus unclean had to share, for an indefinite period, in the leper's exclusion. And this was bad enough. The poor, unhappy sufferer, unclean personally and Levitically, *i. e.*, in both a religious and civil sense, was cut off from

[*Ex. iv, 6; Num. xii, 10; 2 Kg. v, 27; 2 Chron. xxvi, 16-21.]

the congregation, had to stay in a designated place, had to have his food brought to a certain spot, which he could not visit until the one bringing it was gone. And whenever he saw any one approaching, he, with head bare and lips covered, must cry out, "Unclean!" "Unclean!"

People shunned him. Rabbinism knew no remedy, proposed no relief, and confessed itself powerless in the presence of the disease. Yea, it even treated the leper so inhumanly as to throw stones at him, to keep him away. Not so did Jesus. He had, as yet, cured no leper. But He had healed every diseased person that had come to Him. The lepers must have heard this. But they, perhaps, had no faith that He could heal them. Or their exclusion from society may have kept them back. Or the crowds, so constantly around Him, may have prevented their approach. But from whatever reason, no leper had, up to this time, called upon Him for help. But the impression made upon this wretched sufferer determined him to adventure into Jesus' presence. He had heard of His great kindness and wonderful cures. He thought over the matter. He acted. He had evidently been looking for, he discovers (*idoon, seeing*)—for he dared ask no one—Jesus. Law, custom, pariahship, everything that could hold him back was disregarded. Daring everything, he comes into His presence. He falls upon his knees, and reverences, or, perhaps, worships—for the verb, *prosekuneî*, may here have the stronger meaning—Him:

then, falling down on his face before Him, he, in words of deep anguish, touching pathos, and a great faith, a faith which relied on Jesus' ability, left all with His will, and was expressed in a public confession of His Lordship, besought Him, saying, "Lord, if Thou wilt, Thou canst make me clean"—*katharisai*, personally clean from the leprosy.

The sight was as distressful as it was unexpected; and the appeal was most powerful. Sight and word, both, moved Jesus' compassion, and exhibited a faith which He ever welcomed and responded to. So full of leprosy was the man, that no spot was where it was not. He, hence, could, He saw, touch him without becoming levitically unclean (Lev. xiii, 13). He stretched forth His hand and touched him—a token at once of His own unsusceptibility to disease, and a revelation of His condescending love. As He did this, He said, "I will it; be thou clean." Action and word, the like of which had never been seen or heard! In them He distinguished between sin and misery, and hallowed suffering, and showed that He entered into full fellowship with it. And both were immediately (the human point of view,) efficacious. The leprosy left the man. The vitiated blood was purified. The body covered with scales and pustules became at once, like Naaman's, when he had come out of the Jordan, "like the flesh of a little child." The man was immediately personally clean. With what tumultuous emotions must he have arisen to his feet! And as we wit-

ness it we are again reminded that Jesus' word, and the miracle which attested it, were, both, heralds of the coming salvation. His great announcement had been "the Kingdom of the Heavens," entrance into which can be only by the "birth from above," *i. e.*, by the reception of that life from God which overcomes death in the soul, and in the body as well. The salvation, hence, must be both physical and spiritual in character. And of that salvation, we see in this miraculous word and act an illustration.

Having healed the man, He, with that regard for the Mosaic institutions, and with that wisdom and prudence which ever characterized Him, gave the man His parting injunctions. He, in sharp tones, sternly charged him (*embrimeesamenos*), (a), to tell nothing to any one about the cure. Why this charge? Not to enjoin perpetual silence. For how could the man refrain from telling his friends. Nor to prevent popular excitement and outbursts since they might compromise His ministry. For that excitement was so great already, that His fame was spread in every direction, and He, then, was being followed by great crowds. Nor to prevent prejudice in the mind of the priest. For he was to show himself to him. No reason for this charge is furnished in the Narratives, and it is useless to inquire. Enough for us to know that Jesus did it, and that His reasons for it were both wise and sufficient.

He charged him, (b), to go and show himself to the

priest. and offer the gift which Moses had commanded, (Lev. xiv, 10, 25), for a testimony unto them. This injunction was not given that Jesus ought to, nor because He would have the priest to judge of the genuineness and completeness of the cure. This was something Jesus never did, and something that would have been unworthy of Him. But He did it out of regard for the Mosaic institutions, and because He would regard the general order as well as guard the legal obligation. And this order, according to Maimonides, was, first to show himself to the priest in his own district. Then, after the priest's second inspection, after seven days of separation, and after having performed the legal lustrations, the man must go to Jerusalem, and after the prescribed sacrifice, be pronounced Levitically clean by the priest there. The priest had pronounced him unclean and excommunicate. He alone could, legally, declare him clean, and remove the excommunication. To this end he must show himself to him. And after he had pronounced him clean, the man's sacrifice would be legal proof. "to them," *i. e.*, the people, that he had been cured.

Whether or not the man obeyed this injunction we cannot say. He certainly disregarded the first one. For no sooner had Jesus, to guard the household rights of the family whose guest He was, sent away (*exebalen, cast out,*) him, than the man began to tell every one of his wonderful cure. Jesus, by His touch, had healed him, but had not taken away the

ban which had sundered him from all human intercourse. But he was too full of joy, and too full of gratitude, to be still. He blazed abroad the matter, told the people all about it. It was a disregard of Jesus' injunction, but a disregard coming from a full and thankful heart, and an act which is but mildly censured in the Narratives. But it raised Jesus' fame to a yet higher degree. The tidings spread. Great crowds, and most intensely interested, flocked to Him; both to be healed of their infirmities, and to hear His great and gracious words. And so great became the numbers that they impeded Him in His work. He could not openly enter into cities. And though He spent the rest of His time during this circuit in the uninhabited places, the crowds were not, by this, kept away. They flocked to Him from every quarter.

He was now immensely popular. His Galilæan ministry thus far, was, from a human point of view, a most marvellous success. Great blessings had come to the bodies of men. And He had obtained a great name. All eyes were upon the wonderful Man. All tongues were loud in His praise. But the former was not an ultimate good in itself; and the latter was not the object of His mission. He had come to honor God, and do His will, rescue earth and man from the curse of sin, the oppressions of Satan, and the presence of both, and introduce "the Kingdom of the Heavens." To these ends He had used His miraculous power, and

had proclaimed "the Gospel of the Kingdom." His words may have dropped as seed-thoughts into hearts where they would grow. But as yet this was not apparent. The chiefest excitement was produced by His miracles. A Healer, a miracle-Worker, a Man of extraordinary power—this was the thought uppermost in men's minds. And this was to Him the occasion of serious alarm. He sought not His own glory. He had not come to receive honor from men. He saw that He must calm the excitement, must anew weigh Himself, must preserve His spiritual energies free from deterioration, and must be prepared both to meet the conflicts with traditionalism, which He saw were coming, and to make a new advance. But if He is to have strength for the activities of His mission, and gain fresh victories, He must have fresh collectedness of spirit, and fresh blessing in His soul. He, hence withdrew from the crowds, and from the popular excitement into the deeper solitudes. There He dwelt in the secret place of the Most High, and gave Himself up to meditation, prayer and communion with His Father. And this—so Luke's narrative suggests—continued for some days. There, He viewed things in the light, and weighed them in the balances of the upper sanctuary. There, He told out all the facts connected with His work. There, was He calmed and strengthened, and thus prepared for the exactions of His toil, and for the irritations which He would meet in His work. There, learned He His Father's will. And from thence went

He forth to advance His work to a further stage, to put forth fresh manifestations, in words and deeds, of His Messianic claims, and to be yet more abundantly to the people as "dew upon the mown grass, and as showers that water the earth."

SECTION IV.

JESUS' SECOND SOJOURN IN CAPERNAUM.

Places:	Incidents:
His home in Capernaum:	Heals a paralytic. This brings on His first conflict with traditionalism, in Capernaum.
The Lake shore:	He teaches.
The custom house, near Capernaum:	He calls Matthew.
Matthew's home, in Capernaum:	At a great feast given Him by Matthew, He enunciates some great principles.
A field:	Gives teaching concerning the Sabbath.
A synagogue in Capernaum:	Heals a man with a withered hand. Gives further instruction concerning the Sabbath.
An unknown place:	First consultation of His enemies against His life.

Time: June, A. D. 28.

Matt. ix, 2-8; 9; 10-17; xii, 1-8; 9-14.

Mark ii, 1-12; 13, 14; 15-22; ii, 23-28; iii, 1-6.

Luke v, 17-26; 27, 28; 29-39; vi, 1-5; 6-11.

And again He entered into Capernaum after some days; and it was noised that He was in the house (*eis oikon esti, is at home*). And straightway many were gathered together, insomuch that there was no (longer, R. V.,) room to receive them; no not so much as (even, R. V.,) about the door.

And He preached the word unto them.

And it came to pass on a certain day (on one of those days, *en mian toon heemeroon*), (that, R. V.,) as He was teaching, there were Pharisees and doctors of the law sitting by, which were come out of every town (village, *koomees*, R. V.,) of Galilee, and Judæa, and Jerusalem:

And the power of the Lord (*God of all the earth*,) was present *in Jesus* (was with Him, R. V.,) to heal them* (*hees eis to iasthai autous*, was to, or for their healing).

And behold, they come unto Him bringing—men brought (bring, R. V., *pherontes*), a man that was (palsied, R. V.)—taken with a, sick of the, palsy, lying on a bed which was borne of four. And they sought to bring him in, and to lay him before Him. And when they could not come nigh unto Him—could not find by what way they might bring him in—because of the multitude (*dia ton ochlon*)—they went up (to, R. V.,) upon the housetop, and they uncovered the roof where He was: and when they had broken up (*exoruxantoo*, digged through,) it, they, through the tiling, let him down with his couch (*klinedoo*, Lk.)—let down the bed (*krabbaton*, Mk.), whereon the sick of the palsy lay—into the midst before Jesus.

And Jesus seeing—when He saw—their faith—said unto the sick of the palsy,

Jesus' word, pronouncing	}	Son—man—, be of good cheer; thy sins are (<i>apheoontai</i> , have been,)
forgiveness to the sick man.		
forgiven thee.		

[*B. L. Sin. have *auton*, a reading adopted by Tischendorf, Lange, Westcott and Hort., and Meyer.]

This arouses hostile feelings. } But, behold, certain
 This was the beginning of His } of the scribes sitting
 conflict with traditionalism in } there, and the Phari-
 Capernaum and Galilee. } sees, began to reason—
 and reasoning in their hearts, said within themselves,
 This man blasphemeth—why doth this Man thus speak
 blasphemies (why doth this Man thus speak? He blas-
 phemeth, R. V.)—Who is this that speaketh blasphe-
 mies? Who can forgive blasphemies? Who can for-
 give sins but God only? (but one, even God, R. V.)

And immediately when Jesus perceived (*epignous*),
 in His spirit that they reasoned within themselves, and
 knowing (*eidoon*, their thoughts (*enthumeeseis*, Matt.,
dialogismous, Lk.), He, answering, said unto them,
 Why (*ti*) reason ye these things? Wherefore think ye
 evil in your hearts? For whether is it easier to say to
 the sick of the palsy, Thy sins be forgiven thee? or to
 say, Arise, and take up thy bed and walk? But that
 ye may know that the Son of Man hath power (author-
 ity, *exousia*), on earth to forgive sins, then saith He to
 the sick of the palsy, (to the palsied man), I say unto
 Jesus' eighth recorded miracle: } thee, Arise, and take
 the healing of the palsied man. } up thy bed, and go
 } thy way into thine
 house.

And immediately he arose up before them, and took
 up that—the bed—whereon he lay, and went forth be-
 fore them all, and departed to his own house, glorify-
 ing God.

Impression upon } But when the multitude (*hoi*
 the witness of it. } *ochloi*, the crowds,) saw it they
 } marvelled—were all amazed—and
 they were filled with fear, saying, we have seen strange
 things to-day—we never saw it on this fashion; and

they glorified God which had given such power unto men.

Jesus goes out and teaches by the seaside. } And after these things. He went forth again by the seaside; and all the multitude resorted unto Him,

And He taught them.

Call of Matthew. } And as Jesus passed forth—
Matt. ix, 9; Mk. ii, } on—from thence—passed by—He
13, 14; Lk. v, 27, 28 } saw (*eiden*, Matt.; *etheasato*, noticed, Lk.), a man—a publican (*teloonen*, an impost-collector), the son of Alphaeus, named Levi, and afterwards called Matthew, sitting at the receipt of custom (*telooniou*, custom-house).

Matthew called to be a helper. } And He saith—
said—unto him, Follow Me.

And he left (forsook, R. V.,) all, and rose up—arose—and followed Him.

Matthew makes Jesus a great feast. Matt. ix, 10-17; Mk. ii, 15-22; Lk. v, 29-39. } And Levi made Him a great feast (*docheen*, reception of guests, banquet), in his own house.

And it came to pass that as He sat (was sitting, R. V., was reclining,) at meat in his—the—house, behold many—a great company (multitude, R. V.,) of publicans and others—sinners—came and sat down (reclined,) with them—with Jesus and His disciples: for there were many, and they followed (*eekoloutheesan*, followed *spiritually as disciples*,) Him.

Second conflict in Capernaum with traditionalism. } And when the Pharisees (the Pharisees

and their scribes, R. V., Lk., the scribes of the Pharisees, R. V., Mk.,) saw it—saw Him eat (that He was eating, R. V.,) with publicans and sinners, they murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners? They said *also* to His disciples, Why does—how is it that—He, your Master (*ho didaskalos*, Teacher,) eateth and drinketh (He eateth and drinketh, R. V.,) with publicans and sinners?

Jesus' vindication of His and their course. } But when Jesus heard it, He answering saith—said unto them, They that are whole (*hoi ischuontes*, the strong), need not a—have no need of the—physician, but they that are sick (*kakoos echontes*, having maladies). But go ye and learn what this meaneth (*ti estin*, what this is,) I will have (I desire, *theloo*, R. V.,) mercy, and not sacrifice (Hos. vi, 6, *Sept.*): for I am not come to call the righteous* (*dikaious*), but sinners to repentance.†

Question of certain about fasting. Third conflict in Capernaum with traditionalism. } And the disciples of John and of the Pharisees‡ used to fast (John's disciples and the Pharisees were fasting, *heesan neesteuontes*, R. V.): and they came—then come the disciples of John—unto Him, saying—and say—said—unto Him, Why do we, John's disciples and the Pharisees—why do the disci-

[*The article is absent. Call righteous.]

[†R. V. omits to repentance. The *eis metanoian* is wanting in Cod. B. D. and Sin., and in many versions, in Matt. and Mark, but found in all Mss. in Luke.]

[‡*Hoi toon Pharisaioon*, of the Pharisees, of T. R. is unsupported. Tischendorf, Lachman, Griesbach, Alford and Lange read, after best Mss., *hoi Pharisaioi*, the Pharisees.]

ples of John and of the Pharisees—fast often, and make prayers, but Thy disciples fast not, but eat and drink?

Jesus' answer. } And Jesus said unto them, can—
can ye make—the children (sons, *whyoi*, R. V.,) of the bride-chamber mourn—fast—while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away (*i. e., violently, aparthee,*) from them, and then shall they fast in those days.

Jesus' first parabolic word. } And He spake also a
parable unto them: No man seweth (Mk.) putteth (Mt. Lk.,) a piece (*epibleema*,) of new cloth unto an old garment: for that which is put in to fill—the new piece that filled—it up (*pleerooma*,) taketh away from the old—from the garment, and the rent is made worse (else that which should fill it up taketh from it, the new from the old, and a worse rent is made, R. V.,) (Mt. Mk.):* no man (rendeth a piece from a new garment and putteth it, R. V.,) putteth a piece of a new garment upon an old (garment, R. V.): if otherwise, then both the new maketh a rent (else he will rend the new, R. V.,) *by taking out of it the piece, epibleema*, and the piece that was taken out of the new agreeth (*sumphonei*, harmonizes,†) not (and also the piece from the new will not agree, R. V.,) with the old.

[*Matthew has, in E. V., "put in to fill it up taketh from the garment," T. R., *a'rei gar to pleerooma autou apo tou imatiou*; Mark has, E. V., "the new piece that filled it up taketh away from the old," T. R., *airei to pleerooma autou to kainou tou palaiou*.]

[†*Sumphooneo*, sound in unison, then harmonize.]

Jesus' second parable. } Neither do men put—and
 } no man putteth—new wine
 into old (leathern, *askous*,) bottles (wine-skins, R. V.):
 else the (leathern) bottles break (the skins burst, R. V.)
 —the new wine doth—will—burst the (leathern) bot-
 tles (the skins, R. V.,) and the wine runneth out—is
 spilled, and the (leathern) bottles perish—will perish
 (and the wine perisheth, and the skins, R. V.); but
 new wine they put—must be put—into new (leathern)
 bottles (fresh wine skins, R. V.), and both are preserved
 (*sunteerountai*, preserved together).

(And, *kai*,) no man having drunk old wine straight-
 way desireth new; for he saith, the old is better*
 (good, R. V.).

Fourth conflict with tradi- } And it came to pass
 } at that time (season, R.
 } V.), on the Sabbath day,
 } the second Sabbath af-
 } ter the first (the second-
 } first Sabbath,) (on a Sabbath, R. V.,) that He, Jesus,
 } went (was going, R. V.,) (*epereuthee*, went, Matt., *para-*
 } *poreuesthai*, passed by the side of, Mk., *diaporeuesthai*,
 } passed through, Lk.,) the corn (sowed, *sporimoon*,)
 } fields. And His disciples as they went—plucked—be-
 } gan to pluck (to make a way by breaking off the ears
 } of (grain) corn, *odon porein tillontes tous stachuas*,
 } Mk.,) and *being* (E. V., were,) an hungered did eat,

[*The T. R. has *chreestoteros*. But B. L. Sin. have *chreestos*, which is adopted by Alford, Meyer, Lange, Godet, Westcott and Hort. Some copyists substituted the comparative for the positive. But there is no comparison, for the new has not been drunk. The person does not say "the old is better," but it is good enough, so he does not want to change it for the new.]

rubbing (*psochontes*, bruising or breaking to pieces, them in their hands.

Jesus' fourth conflict in Capernaum with traditionalism. } And certain of the Pharisees, when they saw it said unto them,* Why do ye that which is not lawful to do on the Sabbath days?—The Pharisees said unto Him, Behold, Thy disciples do, why do they? on the Sabbath day that which is not lawful to do on the Sabbath day?

Jesus' teaching concerning the Sabbath, and His complete vindication of their conduct: (a), from the example of David: } And Jesus answering, said unto them, Have ye not — have (did, R. V.,) ye never read (1 Sam. xxi, 1-6,) so much as this (not even this have ye read? *oude touto anegnoota*,) what David did when he himself was an hungered (he himself hungered,) and had need, and they that were with him, How he entered—went into—the House of God, in the days of (when, R. V.,) Abiathar (was, R. V.,) High Priest, and did take and eat the shew-bread (*the sacred bread of the altar*, Ex. xxv, 30; Lev. xxiv, 5-9), which it was—is—not lawful for him to eat, nor for them which were with him, but for the priests alone?

(b) From the priests' action in the Temple on the Sabbath: } Or have ye not read in the law (Num. xxviii, 9), how that on the Sabbath days the priests in the Temple profane the Sabbath, and are guiltless?

Jesus is greater than the Temple. } But I say unto you, that in

*R. V. omits "them," in T. R. of Luke. It is wanting in Sin., is critically weak, and is omitted by scholars.]

this place (here, *hoo-de*), is One greater* than the Temple.

Declares mercy bet- } But if ye had known what this
ter than sacrifice; } meaneth, I will have mercy and
not sacrifice (Hos. vi, 6), ye would
not have condemned the guiltless.

asserts His royalty over the } And He said unto
Sabbath, and, because it was, } them, The Sabbath was
He declares, made for man. } made for man, and not
man for the Sabbath:
therefore (so that, *hoste*), the Son of Man is Lord also
(*kai*) of the Sabbath.

And it came to pass, also, when He was departed

On this, another Sabbath, Jesus } thence, that He en-
teaches in the synagogue. Matt. } tered again into
xii, 9-14; Mk. iii, 1-6; Lk. vi, 6-11. } the — went into
their (*the Phari-*
sees') synagogue, and taught.

And behold, there was a man there who had (having, R. V.) a hand—whose right hand was—withered (a man, and his right hand was withered).

Jesus' fifth conflict } And the scribes and Phari-
with traditionalism. } sees asked Him, saying, Is it
lawful to heal on the Sabbath
days? that they might accuse—find accusation against
—Him. And they watched (*pareteeroun*, observed
closely and insidiously,) whether He would heal on the
Sabbath days.

But He knew their thoughts (*dialogismous*), and
said—saith—unto the man which had the withered
hand,

[*B. D. K. M. Sin. have *meizon*, which, because better sup-
ported, is adopted by scholars.]

Jesus first word to the man. } Rise up, and stand
 } forth in the midst.

And he arose, and stood forth.

Then said Jesus—He saith—unto them,

Jesus' word to the Pharisees. } I will ask (*epernoo-*
 } *too*, I ask,)* you one
 thing: Is it lawful on the Sabbath days, to do good,
 or to do evil? to save life or to destroy it—to kill?

But they held their peace,

And He said unto them, What man shall there be
 among (of, R. V.,) you, that shall have one sheep, and
 if it shall fall into the pit on the Sabbath day, will not
 lay hold on it, and lift it out? How much better (of
 more value, R. V.,) then is a man than a sheep.
 Wherefore it is lawful then to do well (good, R. V.,) on
 the Sabbath days.

And looking—when He had looked—round about
 upon them all with anger, being grieved for the hard-
 ness (at the hardening, R. V.,) of their hearts, He
 Jesus heals the withered hand. } then said—saith—
 Ninth recorded miracle. } unto the man, Stretch
 } forth thy hand.

And He did so—stretched it forth (*exeteine*)—and
 his hand was restored whole like as the other.

Impression it made upon } And they—the Phar-
 the Pharisees. First consul- } isees—were filled with
 tation against Jesus' life. } madness, and went out,
 } and communed one with
 another (*dieleiloon*, talked with one another,) what they
 might do to Jesus. And straightway they took counsel

[*T. R. has *eperooteeso*. But B. L. Sin. and five versions have
eperootoo, present tense, and is adopted by Tischendorf, Tregelles,
 Westcott and Hort., Alford, Lange, and Godet. The present
eperootoo, says Schaff, heightens the vividness of the whole scene

(*sumboulion*, held a consultation,) with the Herodians, against Him, how they might destroy Him.

Jesus' season of communion with His Father—the time-space included, wholly or partly, in Mark's *di heemeroon, lapse of days*—had ended. Returning to Capernaum, He at once went to His own home.* Would Simon's house be thus designated? Was it not, more probably, the home of His mother? or of His brothers (Mk. iii, 3)? This would be a building such as was occupied by the more respectable people—usually a quadrangular house, fifteen feet long and twelve feet wide, two stories high, and enclosing an open court.

It was, at once, noised abroad—*heekousthei, it was heard*—that He was at home. That was enough to start the crowds. Straightway the streets, shops and market-places were almost deserted. The crowds streamed towards Mary's house. Soon the great dining-room, fifteen feet square, in the door of which, most probably, Jesus stood while He preached, the open court, and the vestibule, were filled. So closely packed were they that there was no room for more about the door. They came, not to be healed, nor to see a miracle, but to hear. And He who embraced every opportunity to do good, preached "the word," *i. e.*, the word about the Kingdom unto them.

[**Eis oikon*, or *en oikoo*. The absence of the article makes the phrase, "at home;" and it is so put in the margin of R. V., Mk. iii, 1.]

This gathering crowd seems, and this preaching, to have continued for some days, without any special incident. But on "one of those days" there were in the room, in addition to the people, some whose presence was most significant. These were scribes, Pharisees, and doctors of the law. The scribes were not a theological or political party, but copyists of the law, and as such its interpreters and expositors. The Pharisees were a religious party. Their legal righteousness gave them a high place in public esteem. And their zeal for the Law and the traditions made them the self-constituted guardians of traditionalism, and the uncompromising foes of all innovations. The "doctors of the law" *nomodidaskaloi*, were not the same as the *nomikoi*. These latter were the professional lawyers (the *jurisconsulti*). The former, of whom Gamaliel was one (Acts v, 34), were the *chakam*, *sages*. They were men distinguished for learning, were called "the sons of wisdom" (Matt. xi, 19; Lk. vii, 35), were addressed by the honorary title of *Rab*, and taught and disputed, in the private lecture room, in the synagogue, and in the Temple.*

This is the first time that we have heard anything of them since their first connection with Jesus' Galilæan ministry, the preceding summer, and the first time that they were ever present, voluntarily, at His teaching. The former two had come out of every village

[*For a somewhat full sketch of each, see The Holy Death, Preliminary Study.]

of Galilee and Judæa, including those resident in Capernaum; and the doctors of the law had come from Jerusalem. The gathering was, evidently, the result of a concerted action. It was not many weeks since the Sanhedrim had rejected Him.* But despite this and His rejection at Nazareth, He had engaged more actively than before in His work; and His words and miracles had made such an extraordinary impression upon the public mind that His fame was spread in all directions, and wherever He appeared immense crowds at once attended upon His ministry. Tidings of these things had reached the heads of the nation. This recalled to them all that He had said and done in Jerusalem.† The Man who, having this history, had moved the whole Galilæan population, and whose fame had reached even to Damascus and Tyre, must be watched. Pharisees and lawyers of high repute from Jerusalem were sent, with their own scribes, to unite with their Galilæan brethren, to see, hear, judge, and report. They seem to have arrived about the time of Jesus' return from His first circuit. On this day they were present, the Pharisees in all the glory of their flowing robes, broad phylacteries and conspicuous Tephelin, the learned doctors in the dress of their order, and the humbler scribes. They came early. Usu-

[*In the April of this year, about a month or six weeks before.]

[†See The Holy Life, Part II, pp. 258-288.]

ally, religious services were held in "the upper room."* But the crowd, now filling the open court and lower galleries, was too great to use this room. And Jesus, perhaps, may have sat in or by the door leading from the covered gallery into the dining-room. These spies saw the gathering crowds, and took a position where they could overawe them by their looks, and, at the same time, observe closely all of Jesus' actions, and hear all of His words.

This fact is seen in Luke's *kai dunamis Kuriou heen eis to iasthai*. The *kai*, and, connects with their presence the promise and power (*dunamis*,) of The Lord (*Kuriou*). They were present, and the power of The Lord was also present. And the absence of the article from *Kuriou* shows that Luke here designates by that term, God. For, whenever he applies it to Jesus, he has the article,† His power was present with Jesus, *eis to iasthai autous, in order to His healing, i. e., to aid, or to act through Him, in healing*. The *eis to iasthai* &c., indicates the point where the conflict would begin. And the object of this presence was to vindicate both Jesus' right to that title which pointed out His relation to the race, and, also, the wide sweep embraced in His mission. Just after His return from the wilderness, He had, when

[*This room, *hyperoon*, found in the larger houses, was used by Rabbis to teach in. Lightfoot, *in loco*; Vitringa, *Syn.*, 145.]

[†See vii, 13, 31; x, 1; xi, 39; xii, 42; xiii, 15; xvii, 5, 6; xviii, 6; xix, 8; xxii, 31, 61.]

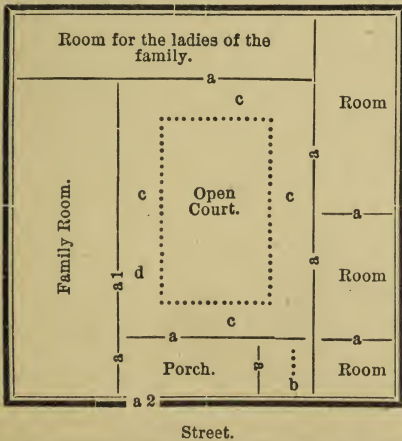
speaking to Nathaniel, called Himself Son of Man; and, again, when addressing the Sanhedrim, in the April of this year (A. D. 28). But this was the first time that The Father had signaled to Him to exercise, and to make known that He was exercising, His prerogatives as The Son of Man—prerogatives embracing the Divinely-given authority over the cosmos, and the absolute government of men in all their relations. And this intimation was given Him in connection with the first presence, by their own deliberate purpose, of His wilful enemies and opposers. And it indicated to Him that the time had arrived for Him to perform that action as The Son of Man, which would most clearly show God's own truth, and His purpose toward the race, in vivid contrast with the untruth, hardness and narrowness of traditionalism; and which thus, if the untruth would not yield, would add to the conflict already begun.

This, then, was the situation. The dense crowd, in their every day clothes, eager to learn; the enemies watching; Jesus, sitting, and giving His instructions in a conversational tone (*elalei, was talking*); yet so distinctly, as to be heard by all. The hush was painful. The hour was solemn. And it was made doubly so by a most extraordinary occurrence which broke the silence and excited the crowd. Men were heard on the flat roof over the place where Jesus was sitting. They were tearing up the tilings (*Grk.*), and digging through, or scooping out the materials of which the

roof was made. Soon as they had made a hole large enough they let down by ropes a small bed right before Jesus. On it was a sick man. And this explained the strange proceeding.

The crowd around the gate, leading into the court,* had seen with surprise—expressed, as is, also, the extraordinary character of the incident, by the “Behold!”—four men coming to the house, carrying between them a man laid upon a small bed (*bebleemenon klinas*,

[*The following diagram may help the reader to obtain some clearer idea of the same. While the statelierhouses were higher, the ordinary ones were generally of one story. They were covered with a flat roof, which was surrounded with a balustrade, according to law, three feet high. And the walls enclosed an area called an open court.



(a), Doors; (b), Stairway to roof; (c), Galleries, supported by pillars; (d), Position of Jesus. Standing by doorway a, 1, He could be heard by the crowd which filled the porch, open court, galleries, and family room, the one in which the scribes, Pharisees, and doctors of the law were sitting. The jam in the porch, and around the door, a, 2, prevented the bearers from entering. They could not, therefore, have ascended by the stairway, b. But by a was easy (Jos. *Ant.* xiii, the family room, or that ling, which they tore up.

ladder, or from a neighboring roof access was easy (Jos. Ant. xiii, 5-8). It was the tiling over that part of the family room, or that part of the gallery, where Jesus was standing, which they tore up.

Matt., *klinidoo*, Lk.). The occupant was a sufferer from paralysis,* (*paralutikon*, Matt., Mk., *paralelumenos*, Lk.), a disease found now, as then, everywhere, in various forms, and manifested by a cessation of physical and mental activity. The circulation of the blood, the animal heat, and the ordinary secretions continue. But the muscles are entirely relaxed, and some or all the members lose their power of voluntary action, and of sensation, according as the motor or sensor nerves, or both, are attacked. The limbs remain invariably fixed in the position in which they were when paralyzed. If the disease affect only some part of the body life may be prolonged. But full health is rarely recovered. The patient is helpless. Existence is but a drag, if not a misery. If the whole body be affected, the case is incurable, and death speedily follows. This man seems to have been smitten with the worst form of the disease; and smitten, too, since the Sabbath day on which Jesus had healed all the sick in the city. His mental powers were so involved that he could not exercise faith. But loving friends, who had, probably, been healed in body and soul on that ever memorable Sabbath day, were now heroes of faith. Having learned that Jesus was at His home, they, with strong hands and stronger faith, put the sick man on a *krabbaton*,† suspended it between them,

[*E. V. palsy, a contraction of the word paralysis.]

[†A portable bed made of sheep-skin, or net-work of cords, and stretched over a frame. It was used for the mid-day sleep, or for the service of the sick.]



PARALYTIC LET DOWN BEFORE JESUS.

and carried him to Jesus to be healed. They reached the house. The densely packed crowd would not give way. They could not get to Jesus by the door or gate. So by a ladder, outside stair, or neighboring roof, they ascended to the roof, with their friend, then did as we have seen, and by actions and looks told forth their desires—the brightest illustration of the energy of faith to overcome obstacles, that had yet been exhibited.

There, before Jesus, was the man, palsied, and a sinner. The scribes and Pharisees with a malignant eye, and the crowd with interest breathless and intense, were looking on. The four friends were looking down with an expression of most deeply felt need and urgency, and with the look of that living faith which had already manifested its power. With His usual insight Jesus at once saw that faith, the medium of both the coming forgiveness and healing, and the inward condition of the man. His spiritual maladies had caused his disease, and stood in the way of his bodily cure. A combined miracle of healing must be wrought. The forgiveness of his sins, *i. e.*, the miracle on the soul, must precede as both the moral and psychological condition of restoration to health to the body. Unrepented, cannot be forgiven, sin. But Jesus saw that the man was penitent, and needed, and so far as his paralyzed mental powers could act, sought forgiveness and cleansing. To this need Jesus first addressed Himself. Gazing at him with that indescribable look of forgiving love which the man could

never forget, He spoke to him in words of infinite tenderness and compassion—words addressed at the same time directly to his fears, and indirectly to their faith: “Take courage, son (*tektoon*)”—an appellative which showed his new relation to God—“thy sins have been forgiven thee, (*apheoontai*,” Doric form of the perfect indicative passive).

This was the most startling announcement that Jesus had made in Galilee. Words unheard ever before from man! There could be no misunderstanding about their import and significance. The sensation was most profound, the results far-reaching. The crowd awed, and filled with an overwhelming sense of the presence of God, was ready, from the conviction that Jesus would not have said it unless authorized, to believe the word as, and because He had said it. This fact is seen in the vivid contrast between it's and the scribes' state of mind, as brought out by Mark's “But (*de*),” and Matthew's “And, behold (*kai, idou*).” But the sick man, still lying on his *krabbaton*, had given no expression to whatever experience the word had effected, or the consciousness of forgiveness had imparted. The learned and influential men present, to whom the people gave great deference, had expressed no opinion. The crowd, hence, was still. Glancing, perhaps, alternately at the great men, the sick man, and at Jesus, they awaited for what next would occur.

Meanwhile, the silent scribes and Pharisees had been busily thinking. Those from Jerusalem knew that Je-

sus had cleansed the Temple, and had given health to sickness-wasted frames. But these both, any prophet might do. And if they had heard of His word to Nicodemus, it was not one which they would regard as of any practical value. The doctrine of forgiveness, the formula, "it shall be forgiven him," and the fact that persons could be pronounced ceremonially clean, were things with which they were familiar. But this cleansing, they knew, was conditioned upon the fulfillment of certain requisitions, and the forgiveness upon confession, and the shedding and sprinkling of blood—both of them priestly acts which must be performed at the Temple. But these acts did not involve, and no priest had ever claimed the prerogative of bestowing absolute forgiveness. That belonged only to God to do. Sins were offenses against Him; and He, alone, had the right to forgive them.

No wonder, then, that Jesus' words, as they went quivering through their souls, filled them with an amazement of which we can have little conception. They were a complete setting aside of the whole sacrificial ritual and priesthood. They seemed a total subversion of all their previous teaching, and a direct insult to the law. The men looked at Jesus with surprise and anger. He had not yet, except in so far as His own life had realized it, announced that His standard was the awful perfection of God. But in this word He, as they saw, announced it, and, also, His own absolute completeness, measured by that standard.

And this word, they saw, implied, also, His intimate acquaintance with God, His absolute harmony with His mind and will, and His absolute authority, either inherent or derived, to act for, and as, God in the forgiveness of sins. All this they saw, soon as they had recovered enough from their amazement to think. Then, in their own minds, they began to start a discussion with themselves,* which awe or dread, inspired by the sublimity of Jesus' character and manner, repressed the out-spoken utterance of. They inaudibly said, "This man, in this wise, (*ti outoo outoo*, emphatic juxtaposition)!. who is it that thus speaks? He speaks blasphemies," *i. e.*, He wickedly usurps the rights of God.

The general thought, "God alone can forgive sins," was a fact. To usurp this prerogative was, by their law, blasphemy—a heinous offense, whose penalty was death (Lev. xxiv, 11). Their question, "who is this, &c.?" was right as to its form. But, not the conclusion to which they jumped at once, without any investigation. They were, not truth-seekers, but heresy-hunters. Hence, to them, most welcome were Jesus' words. These were, so they reasoned, blasphemies: and foundation enough for a capital charge.

But their "reasonings" and the silence of the crowd were suddenly broken. By that clear and unerring glance with which Jesus had read the secret thoughts

[**Dialogizomenoi en eautois kardias autoon* (Mk.), *eipo en eautois* (Matt.).]

of Nathaniel, and had, just now, traced the afflictions of the paralytic to its secret origin, sin, and had seen, in the movements of the man's friends, and in their faces, and his, their faith, He now saw what was going on in the minds of the scribes and Pharisees present. "In His spirit," as in a mirror, He immediately saw their thoughts.* It had been necessary for Him, for the good of the paralytic, to speak the word which had aroused afresh, and developed further, in them, the contradiction of their worldly mind, and had precipitated that conflict which would not cease until it had encompassed His death. That mind had stumbled, in Jerusalem, at His word, "My Father."† Now, at His word, "thy sins are forgiven." And it was this—the dark motives lurking in their minds, the insidious insinuations, the sly malignancy, the entire absence of all honesty of purpose to weigh the matter fairly, and decide it rightly, according to facts, in a word, the wholly evil intent of the visit—that made their unspoken questionings so wicked. It was this that Jesus abhorred most righteously. And because of this He felt Himself most solemnly called upon to let them know, by exposing all to themselves and to the people, that He perfectly knew it all. Turning His eyes to, and fastening them steadily upon, them, He put to them a question, which they could not easily answer: "Why

[**Idoon, sceing* (Matt.), *epignous too pneumati, perceiving, or knowing in spirit* (Mk.).]

[†See Holy Life, Part II, pp. 266, 267.]

think ye" (emphatic, in contrast with those who confided in Him), "in your hearts thoughts evil in themselves?"

In this question, and in what follows, He, impliedly, went on to say, "in this case there were two questions to be met, the physical trouble, and the moral one, its cause. Remove the cause, and the effect disappears. This paralysis cannot be removed by healing, until the sins, its cause, are removed by forgiveness. Both are removed by a word. This word you regard as both empty and blasphemous. I tell this man his sins are forgiven. His forgiveness is something which you cannot see, and which can be known only to his own consciousness. His healing is something which can be perceived by your senses. Both are bestowed by a word. Now, 'which is the easier to say' (disclosing to them in this word, 'say,' their thought, 'He says, but cannot do'), 'thy sins be forgiven thee, or to say, Rise up, and walk?' Is it easier to forgive sin than to work a miracle? Words are not the means of effecting either, only the evidence of the exercise of the power. It is much easier to convict of falsehood the man who falsely claims the power to heal than him who arrogates the authority to pardon. But is not the reality of both equally difficult for man, and equally easy to God, or to one to whom God gives the power and authority to act? My authority over disease is now denied by none. The time has come for Me to disclose this, another fact, that I, as the Son of Man, have the

authority (*exousia*),* given Me from The Father, and so the right, while on earth,† to forgive sin.‡ I now tell you the fact. And to convince you that I possess this authority, I now unite together two facts. One being moral, being connected with a moral system, and having to do with moral rights, you can not see. The other being physical, and being connected with a physical system, you can see. And since both facts demand alike the exercise of Divine authority and power, let the fact which you can see convince you of the fact which you cannot see. "That ye may know, &c.," that I am The Son of Man, and as such have authority on earth to forgive sins, I say, and for your sakes, merely, "Arise, &c." And the fact that here, in the presence of His own disciples, of the crowd, and especially of His enemies, He said this, shows, (a), that the fact corresponding to the phrase must have been in His own consciousness, and, (b), that this revelation as to His Person must have come from His Father's intimation, and for the purpose of making Himself known as The Son of Man.§

[*For the meaning and force of this word consult The Holy Life, Part II, pp. 25-27.]

[†Or the phrase may signify, (a), on earth, as well as in Heaven (Jn. iii, 13); or, (b), on earth as opposed to Heaven, where He dwells, from whom the authority proceeds.]

[‡Neither here, nor elsewhere, is Jesus represented as saying, "I absolve thee."]

[§For remarks on this phrase, see The Holy Life, Part II, pp. 21-33.]

During the minutes between Jesus' first word to the sick man and His word to the scribes and Pharisees, His miraculous energy had been repressed. The moment for its exercise had now come. And this was connected with an expression so striking that it has been transmitted to the very letter, and in the same terms precisely, in all the Narratives: "But that ye," (scribes and Pharisees,) "may know that The Son of Man hath authority," *i. e.*, as God's representative, "on earth to forgive sins," then followed a short and solemn silence—an interval filled up in the Narratives by *legei too paralutikoo*, then said *He to the paralytic*—"I," *i. e.*, the Son of Man, "say unto thee, Arise, take up thy bed, and go thy way into thine house."

The power of that word was instantaneous. Muscles, nerves, limbs all felt the strange sensation of new life coursing through them, and obeyed the will. The man who had not, apparently, realized at the first the full force of the words, "thy sins are forgiven," especially as connected with His healing, now, at once, arose, a forgiven sinner, sound in every limb, took up his bed, went forth, the crowd opening the way to let him pass, and departed to his own home, glorifying God.

The effect was electrical. To the crowd, as to the man, the miracle was a most imposing demonstration of the reality of the title, "Son of Man," and of the reality and power of the word of forgiveness. It was a visible confirmation of that absolution, thus confirmed



PARALYTIC CARRYING HIS BED.
From the Catacomb of Callixtus.

and sealed, and the full effect of which was not patent to the outward senses. And the intense feeling of the crowd manifested itself in three emotions; (a), amazement, (b), reverent fear, and, (c), gratitude and praise. Mark says, *existasthai apantes, all were amazed*. Luke says, *ekstasis elabén apantas*, an amazement which reached an *ecstasy seized all*. They were, also, filled with fear, expressed in "we have seen strange things to-day," *i. e.*, a Man forgiving sin, and giving ocular demonstration of the fact. It was a reverent fear begotten by the gracious working of Jesus in the face of the hostile opposition. And the verb, *ephobee-theesan** (Matt. ix, 8), indicates that the internal conflict which had been going on in those present, between The Spirit in Jesus, who would lead them to the truth, and the spirit of unbelief in the scribes and Pharisees, which would keep them from the truth, had been decided by the miracle of healing. They were filled with a reverent fear. "They glorified God, who had given such power unto men." This word was spoken by plain people. We must not put into their words ideas about Jesus which we knew, but which could not possibly have been known to them in that stage of His historic development. They recognized that here was the power of God. They believed that the power to forgive sins, which had been exercised hitherto only

[*T. R. has *ethaumasán*. But *ephoboo* is found in the best Mss., including Sin., and as adopted by Tischendorf, Tregelles, Westcott and Hort., and by Alford, Meyer and Lange.]

by God, had been by Him, in giving it to Jesus, given to mankind. As they left, they said to each other, "We have seen strange things to-day;" "we never saw (*eidomen*, implying an object,) it on this fashion." That is, we never saw anything like the works and words of Jesus, especially like these of to-day. "And they glorified God for all that they had seen and heard." The crowds rejoiced, and were filled with the kindest feelings, as well as with high reverence and regard towards Jesus. Not so the scribes and Pharisees. They had been put to confusion. They left, treasuring up wrath. But their dissonances were lost in the great volume of joy, and their dark shadows in the light and life that that day filled the homes of Capernaum.

Though a public one, this miracle was wrought by Jesus as The Son of Man. As such He healed. As such He based the healing of the body on the forgiveness of sins and the healing of the soul. Hence, crimes are sins against God, and sins are crimes against His law. Hence, this day's words and act are very significant. They show that He, as Son of Man, is absolute Lord and Proprietor over men in all their relations. They show that those offenses which regard man's relations to his fellows, and which, because against the statute laws of states, are called crimes, are transgressions of the Divine law as really as are the offenses of those Divine laws which define man's relations to his Maker. Both stand related to the Divine government,

and both are sins. Their remission, then, including, also all the penalties, is a governmental act (Gen. iii, 17; Matt. xi, 28; Jn. xi, 28). The exercise, therefore, of this authority by Jesus, as Son of Man, shows Him to be, as such, Governor of this world, and of all its belongings. And, further, since forgiveness and healing come through Himself, and since the former, if not both, have a most vital connection with the lifting up of the person by regeneration, into the Kingdom of God, Jesus must be the Releaser, who, having come to "subdue all things to Himself," has brought in that remission of sins which belongs (in the Divine purpose,) to that lordship over the cosmos which includes all its terrestrial creatures, all its forces and powers, organic and inorganic, and all its physical, rational and spiritual natures. And, hence, again, Jesus is The Fountain of life which has brought into the cosmos life for it, and for man—that life which first reaching man, through him reaches it. Issuing from the Fountain, it first penetrates and renews the heart, then pervades the whole life, and finally the body. For the miracles of healing were but the manifestation of the miracle of life already wrought in the soul. And in this one He shows us the Divine order in this renovating process. It is from within out—the renewal of the whole man, developing itself outwardly in the body, and finally in the physical world.

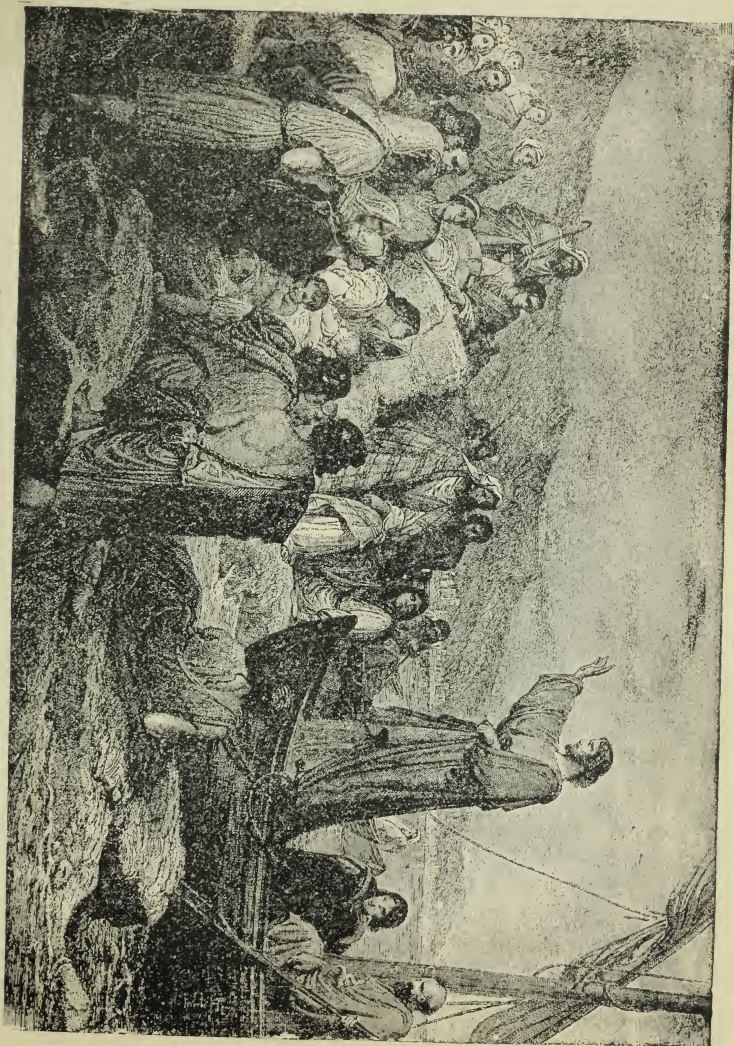
The next day, perhaps, after these things Jesus went

forth, as He so frequently did during this sojourn—so the “again” suggests—to the seashore, *i. e.*, of lake Galilee; and to, apparently, a well-known place. This was, perhaps, one of those narrow inlets running into the lake, whose waters, only a few feet from shore, are deep enough for a ship to anchor in, and whose sides are piled up with smooth boulders of basalt, which furnish admirable improvised seats. The spot was near enough the city to be easily reached, yet far enough from the rush of trade for people to listen with out distraction. And seated on those boulders they could listen to Jesus without fatigue.* There, or somewhere near there, He, standing in a boat, or on the shore, addressed the crowds which came out to hear Him.

He returned to the city along the great road from Damascus, which crossed the Jordan by “Jacob’s bridge,” and passed through Capernaum and other cities along the lake, on its way to Ptolemais (Jean d’ Acre), on the Mediterranean. Capernaum being on the borders between the dominions of Philip and Antipas, and being the center and distributing point of a great trade, was a customs-house city, and a depot for the collection of imperial taxes. The customs-house seems to have stood at “Jacob’s bridge,” not far from the sea, and near the entrance into the city. Owing to the large revenues collected, this customs-office was

[*Thompson, *Land and Book*, i, 548.]

CHRIST TEACHING BY THE SEASIDE-



JACOB'S BRIDGE OVER THE JORDAN



one of great importance. These revenues were derived from the *vectigalia*, *direct taxes*, and from the *portaria*, *customs*. The latter included the *octroi*, *i. e.*, duties on goods carried in or out of the city, or in transit through the country. Imports, exports, transits, and all property, real, personal and mixed, and every sale, house, column and door, and all products of the farm, —all were subject to Roman taxation. So, too, from every animal and passenger along roads and over bridges, tolls were collected for the government. The ground tax was one-tenth of all grains, and one-fifth of all fruits and wines. The customs were from two and a half to five per cent on all necessities, and twelve per cent on all luxuries, *ad valorem*. The income tax was one per cent. And besides all this, a poll tax was levied upon every citizen over fourteen years of age.

The imperial government farmed out the taxes assessed upon each province, to those able to pay at once the whole assessment, at an agreed price, into the treasury (*in publicum*), and so the persons received the name of *publicani*, *publicans*.* These purchasers were usually Roman Knights. To this arrangement there was one exception. Cæsar, by an imperial decree, exempted Palestine. There, the taxes were levied by officials, appointed by the people themselves, and paid directly to the government. The publicans, there, were, hence, not subordinates to the knights,

[*Liv. xxxii, 7.]

but direct officials of the imperial government.*

In Palestine, as elsewhere, the province was subdivided into collection districts, the head collector of which was called chief of publicans (*architeloonees* Lk. xix, 2). These may have been in Palestine equivalent to the *sub-magistri* in the other provinces, *i. e.*, men who transacted the business under the orders of the managing director (*magister*), who resided at Rome.† Under them were the *portitores*, the actual custom-house officers, to whom popularly, and in Palestine exclusively, was given the name, *publicani*, *publicans*.

These were divided into two classes: (a), the tax-gathers, who collected the income—ground and poll-tax; and, (b), the customs-house officials, whose duty it was to examine all goods exported or imported, assess the value, write out the valuation ticket, collect the *portaria* and *octroi*, and enforce the payment. This position was one of great authority, and of great influence in political circles. This, with the facilities for self-enrichment which it afforded, made it an office eagerly sought after.‡ This was the class to which Matthew belonged.

The system was a vicious, and, to the people, a most detestable one. Both classes were both feared and execrated, and the latter more than the former. The

[*Jos. *Ant.*, xiv, 10, 5.]

[†Cic. *ad Div.* xiii, 9.]

[‡Jos. *Ant.* xii, 4, 1, 4.]

publicans demanded severe laws, and rigorously put them into execution. Banded together, they resented, and successfully defied all interference.* Their exactions were always unyielding and vexatious, often fraudulent, and every department was vitiated by corruption. The complaints against them were universal, and the people groaned under their oppressions.†

All this was specially true of the excise in Palestine. The imperial taxes were odious to the Jews. They were visible proof of their degradation as a conquered nation, and the spot where the Roman chain was the most galling. And because—according to Rabbinical teaching—no Jew was allowed to recognize any sovereign beside Jehovah, these taxes were regarded as absolutely unlawful. Hateful in themselves, they were doubly so from the inquisitorial proceedings and unscrupulous exactions of the excise officers. The office brought out all the besetting sins of the Jewish character. The publicans, simply hated because regarded as the instruments of Roman oppression, and as traitors and apostates who were defiled by contact with the heathen, were execrated because of their frightful abuses, and petty and illegal exactions. They, to enrich themselves, stopped at nothing. They overcharged (Lk. iii, 17). They, to extort hush-money, brought false accusations against persons (Lk. xix, 8).

[*Liv. xxv, 3.]

[†Liv. xxxv, 3; xlv, 18; Cic. *ad Quint*, i, 1-11; Tacitus, *Germ.* 29; *Annals*, xiii, 50.]

And there was no disputing of their demands; for behind them were the legions, and the iron power of imperial Rome. Lions and bears were spoken of as more merciful. They, the publicans, were called wolves. Being apostates, they were excommunicated. No money would be received from them for pious purposes, nor be allowed to go into the alms-box of the synagogue, or into the treasury of the Temple.* Being traitors, they were declared incompetent to give testimony.† Being outcasts from Heaven, they were declared outcasts from society, and were classed with harlots, heathen, sinners (Matt. ix, 11; xviii, 17), highwaymen, and murderers; and were compelled to find among outcasts their friends and companions. And their families shared in their complete and irreversible disgrace.

It is to one of these execrated men, a customs-house officer, that the Narratives now introduce us. We left Jesus upon the great highway going towards Capernaum. This road led Him (*paragoon*) past the Imperial customs-house (*teloonion*), which stood by, or near the gate. As He approached it He saw a man sitting cross-legged upon (*epi*) the elevated counter or platform upon which the business was done, and which constituted the central and essential part of the office, whose whole front side was open to the street, and to

[**Baba Kama*, x, 1.]

[†*Sanhed*, folio 25, 2.]

the public gaze. His position suggests that he was one of the higher officials, perhaps an appraiser, or a collector of customs on goods coming in from Syria, and across lake Galilee. His Jewish name was Levi—a name suggesting that He belonged, by birth, to a priestly family. Subsequently he was called Matthew, *i. e.*, “one fully grown,” “God’s free man.” This name, a striking contrast with his old name Levi, “a servant of the law,” corresponds to the name, Peter, given to Simon, and may have been given, like that one was, by Jesus Himself.* The man adopted it as his own. But he never allowed it to hide his original calling. He calls himself, always, “Matthew the publican.” He was the son of an Alphaeus, but not the one who was the father of James the Less (Mk. ii, 14; Lk. v, 27; Matt. x, 3). He was a prosperous man, had property and a lucrative position—indicated in the emphasis on “he left all”—(Lk. v, 28, 29), and ready money, also, for “he made a great feast.” Nor is there any ground for suspicion that any taint was upon that property. And the modest account which he gives of himself is proof that wealth had not corrupted his heart, nor his position hardened it. Nor—if there be no moral wrong in the collection of customs and taxes for the support of government—was there anything intrinsically wrong in the office which he held, and which was honorable

[*Another meaning of the name as given by some is, “God’s gift.” . . . Compare “Matthew, called the publican,” Matt. ix, 9, with “Simon, called Peter,” Matt. x, 2; Jn. i, 43.]

among Romans. His occupation and position made him acquainted with all that was going on. From others he must have learned about Jesus and His work. He could not hear Him in the synagogue, but, doubtless, he often, after his day's work was done, stood on the outskirts of the crowds which Jesus addressed in the cool of the day. He would be a most attentive and thoughtful listener. There was something about him—perhaps his sincerity, simplicity, thoughtfulness, and honest earnestness, which attracted Jesus' attention. He would not dare enter into His presence, nor address Him a word. But he thought much and often upon what he had heard. He found out that he was sick, and needed the Physician; lost, and wanted to be found; a bond-slave of Satan, and longed to be emancipated. Jesus, with His unerring glance, saw what was passing in his heart—the dissatisfaction with his own spiritual state, the longing for a better life, and a nobler one, and the conviction that if he could only be with Jesus all the time as a disciple, his longings would be satisfied. He was a seeking sinner. And no matter how bad he may have been he was a fit subject for the seeking Saviour. Jesus had already publicly announced that He had been sent to preach deliverance to the captives, and to bind up the broken in heart. Here was one of the kind of men that He wanted. He embraced His opportunity. When He reached the customs-house He stopped, turned round, and looked the man steadily in the face

(*et heasati, fixed His eyes upon him*). Then rising, sublimely, above all the prejudices and narrowness of the Jews, and above all the edicts of society, He addressed him a word, which was to him one of life, of power, of blessing: "Follow Me." The call was sudden, unexpected, given in obedience to an impulse from on high. Winds and waves, demons and diseases obeyed His word. So did men His call. To Matthew it was wholly unexpected. But he was prepared for it. Along with this call went the warmth of loving sympathy, and power proportionate. Matthew's joy at receiving it was very great. He responded instantly, and with alacrity and delight. What, to him, in comparison with the privilege of following Jesus, were the gains of office! He instantly rose up from his seat. Giving his position to some subordinate, who would be glad to fill it until final arrangements could be made, he "left all"—an employment most lucrative, an office most honorable among the Romans. Then taking his position behind Jesus, and in the company of His personal disciples, he followed Him. Returning afterwards, doubtless, to settle up all his accounts, and to get an official release, he, soon as this was done, not knowing or caring what the future had in store, bade a final farewell to all worldly schemes and aggrandizement, and committed himself irrevocably to the cause of Him whom he now called his Master and Lord.

This call presents Jesus in a new and most amiable light, as the friend of publicans and sinners. This

fact rejoices us. But it was viewed differently then. Astonishment, rage, wrath, intense and wide-spread agitation followed this call and response. They made Jesus odious to the Pharisees, and more conspicuous than ever. His every act and word would be instantly trumpeted from one end of Palestine to the other. For this call threw every family, and more markedly all the rulers, into the utmost ferment. It was the first really revolutionary thing that Jesus had done. It was a rude shock to Pharisaic exclusiveness, a fatal blow to priestly dominations, a practical tearing to pieces certain of society's established customs and judgments. Its resistless might ground caste-barriers to powder. It was a significant warning to the nation. Its heads had rejected Him, and He had called fishermen. So had its Pharisees and their scribes, regarding Him as a blasphemer, and He now called a publican. It (this call) was His declaration that He would have nothing to do with the zealots, nor with that nationalism which only filled the heart with foolish pride and bitter hate, and which ultimately involved land and nation in one common ruin. It was Jesus' proclamation announcing the overthrow of traditionalism; that a man is a man, and worth saving, even if he be a publican; that His cause was not dependent upon the support or applause of men, nor upon institutions, but upon its own intrinsic merits and vital force; that it must be free to express itself in its own way; that in its own way it would plough through all opposing

systems, tearing them to pieces; and that, in its onward movement, it would without regard to his previous condition or position, carry blessings to every one who would place himself beneath its beneficent sway.

Not more influential on man's political destinies has been any great political event, than on his social and religious has been that single word, so quietly spoken, in front of a customs-house near Capernaum, on that bright summer, and seemingly uneventful day.

This call gave a present helper, and a future apostle to Jesus—the only one, too, save John, named an “evangelist;” and to the church a writer, whose Gospel—brimful of the strong faith and blissful joy which sprang up in his heart that morning, and which grew brighter and more abundant with each day's fellowship with the blessed Lord—introduces the New Testament.

But his gratitude waited not for these opportunities to express itself. If not on this day, soon after,* he made Jesus a feast. It was given from a heart overflowing with gratitude, in honor of the already distinguished Jesus, and, as one of its objects, the bringing together his new Master and the old companions of his official life. He would honor Jesus, have Him to meet them, and give them from whom now, unless

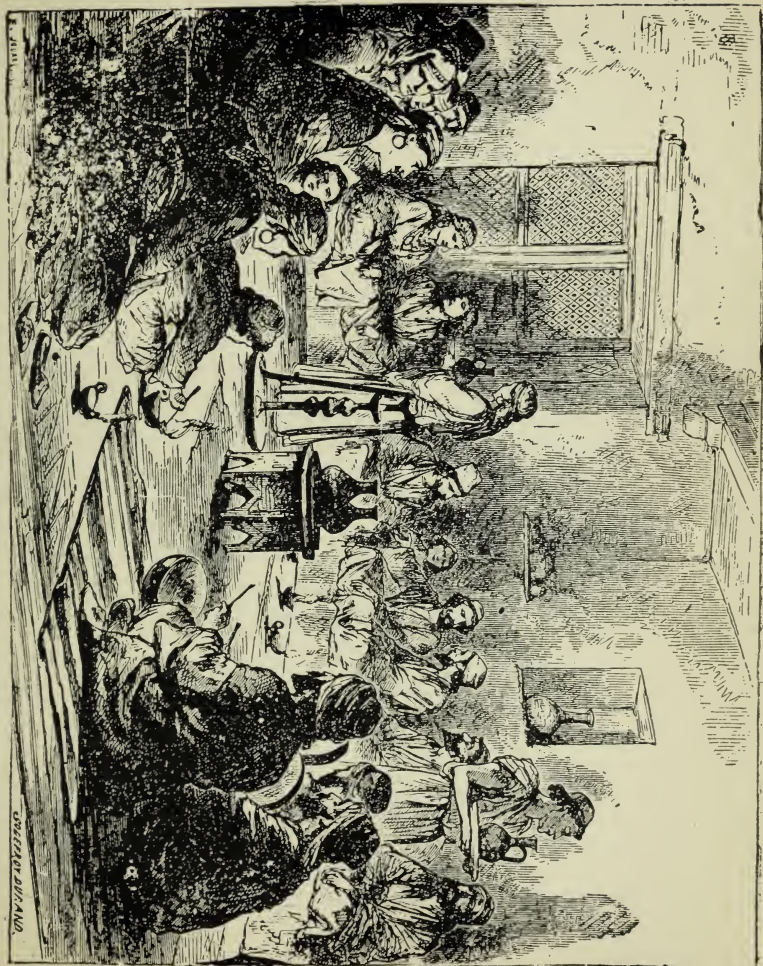
[*Matthew was called on the same day that the paralytic was healed, and either as Jesus was going forth to, or returning from, the lake shore—most probably the latter. And in all three Synoptists his feast is the next fact given in order after his call to be a follower.]

they came to Jesus, he would be separated finally, a kind farewell. It was a marked day in Matthew's life. And Luke's word, *dochee, the reception of guests*, indicates that the etiquette of cultured society was observed; as does his *megalee, great*, that the feast was an elaborate affair.

A great company was present. So were Jesus' disciples. Their intercourse with Him had been brief. But they had already imbibed so much of His spirit, that, overcoming all prejudices on this point, they accepted an invitation to "eat with publicans and sinners." They did this without any trace of, on their part, any perplexity or offense. With them were many publicans and sinners who had already become Jesus' spiritual followers (*eekoloutheesan, they followed Him, Mk.*). These had been invited with their Master and His disciples to meet those publicans who were not the followers of Jesus. These last, it would seem, constituted the great body of the guests. In accepting an invitation from such a man, and to meet such a company, Jesus went beyond all the limits of decorum, as governing, according to Pharisaic rule, Jewish society. While, therefore, it was a high honor to Matthew, and a mark of respect to his guests, it was a signal disregard of the maxims of Pharisaic righteousness.

Though not invited (had they been, they would have refused), the Pharisees and their scribes overcame their strong aversion, and, using the freedom allowable in that land, went, in disregard of their own maxims, into

A FEAST SCENE IN PALESTINE.



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the publican's house. Not to see the feast. For it, as, also, the sight of it, was defiling. Nor as malignant enemies of Jesus: for this, as yet, they were not. But—the Pharisees as defenders of ritualism, the scribes as experts—as liars in wait. They wished to see whether Jesus would really eat with persons excommunicated, and with society's outcasts. Nor was Matthew unwilling to admit into his house those who had treated him with contempt, because he was a publican.

Nor had they long to wait. Soon they saw Jesus reclining at the table, and eating and drinking with publicans and sinners. Truly a beauteous manifestation of His condescending grace! But to them it was a great scandal, and a flagrant disregard of legal righteousness. The sight enflamed them with anger. After their late defeat they dared not address Jesus directly. But both scribes and Pharisees in a low voice murmured (*egogguzon*,) to His disciples, "Why do ye eat with publicans and sinners?" Then pointing, perhaps, to Jesus, "He, too! and why does He do it?"

Questions and remark were both irritating and perplexing. The disciples could give no warrant or plea for their action except Jesus' example and word. That was no answer to His opposers. They, therefore, said nothing. Jesus came to their rescue. Making their cause His own, He gave an answer which fully met the question. In His opening word, which has passed into a proverb, He announces Himself The Physician for those who realize their sickness, but useless to

those who, like you Pharisees, because Levitically, regard themselves as really, whole: "the whole need not a physician, but the sick." Then, He bade them go to the Sacred Books, and learn what this meaneth, "I desire (*theloo*) mercy, and not sacrifice" (Hos. vi, 6). Both are right. But between sacrifice without mercy, and mercy without sacrifice, there must be no hesitation. You offer sacrifices. I give mercy. Which is the more in accordance with God's will? Then, He added, "I came not to call the righteous," *i. e.*, those who really are such—and such they have become through faith and repentance—, or those who felt that legally they were such (Phil. iii, 6, 9), "but sinners." These are, either, (a), those whom the Pharisees had excommunicated from the synagogue, or, (b), those who were conscious that they were sinners, and in need of salvation. Call them to what? To Himself and into His Kingdom, according to Matthew and Mark.* And when they come to Him, repentance comes to them as it came to Zachæus. Or, as in Luke, "to repentance," *i. e.*, as preparation for the Kingdom of God, and by restoration of health to the soul.

This word was an argument *ad hominem*. From their own point of view it was a complete justification of His course. It effectually silenced their murmur-

[**Eis metanoian, unto repentance*, is found, in Mark, only, in cursive Mss., and, in Malt., is wanting in B. D. L. Sin., and in several versions. In both it is an insertion from Lk. v, 32, where it is genuine.]

ings. And it must have suggested to them whether, after all, the difference which separated them from the publicans had all the worth that they attached to it.

The Pharisees were fasting (*heesan neesteuontes*) on that day. So were John's disciples, who now suddenly appear upon the scene. It was not a legal fast-day (Lev. xvi, 29). For this Jesus would have observed. Nor a personal one (Ex. xxiv, 18). But it was one of the Pharisees' self-imposed ones; either extraordinary or ordinary (Lk. xviii, 12). They made fasting meritorious, a sacrifice to God, and one better than the fat of rams. And, it may be, Jesus alluded to this fact in His word, "sacrifice," which He had just used. For John's disciples it was a fast from sorrow, on account of his imprisonment. These were those of his followers who, adhering to John, had no friendly feeling for Jesus (Jn. iii, 25, 26). They could not understand how He could so far disregard their fast-day as to feast, and that, too, while John was in prison. This troubled them. They themselves had been taught by John to pray (Lk, xi, 1), and knew that Jesus' disciples prayed. But prayer without fasting was not enough. Both, in their judgment, and, they insinuated, in John's, also, were necessary to a truly religious life. They, hence, could not understand why Jesus' disciples neglected fasting.

Some of them came to ask Jesus about it. At the house they met the Pharisees and scribes. In ascetic rigorism they had some points in common. Their

mission they made known. The Pharisees were ready to unite with them. They might entrap Jesus to say something which would wound John's disciples, and thus injure Him in the estimation of the people: for all honored John as a prophet. Their motive was sinister. But the movement on the part of John's disciples was honest. They desired information. They went directly to Jesus. Frankly they express their trouble and surprise. And to them Jesus' answer was given. "Why," said they, "do we and the Pharisees fast often, and make prayers, but Thy disciples fast not?"

Jesus always respected reality. And when persons came to Him seeking information, He gave it in the gentlest way, and with a proper regard for their feelings. These, He never ruthlessly disturbed. With the Pharisees fasting was a pretense, with John's disciples a reality. Its ground was honest, its source genuine grief. Hence, Jesus answered the question in the most respectful way. "You fast," He impliedly recognizes, "because your master is in prison. But can, or can you make, the sons of the bride-chamber, *i. e.*, the companions of the groom, fast while the Bridegroom is with them?" The prophets represented the Messianic coming of Jehovah by this figure.* John Baptist had, in his last testimony, called Jesus the Bridegroom, and himself His friend.† And now,

[*Is. liv, 5; lxiii, 5; Jer. iii, 14, &c.]

[†Jn. iii, 29.]

to recall to the questioners John's testimony, Jesus calls Himself the Bridegroom from Heaven, as, just before, He had called Himself the Physician of the sin-sick. Even Pharisees themselves authorized disregard of their fasting rules during the nuptial week. Such a period were the days of His presence on earth, viewed in respect to His disciples. Surrounded by them He was in the midst of companions of the Bridegroom. His own heart was overflowing with joy. His feelings were like those belonging to the marriage-festival. While so full of gladness He could not fast. Nor could they. His presence is a festival time for them. Fasting would be unreal, and so wrong.

But while He is talking the shadow of a painful vision falls on His heart. Ideas of the sad end of the nuptial week flit across His mind. The gladness which beams through His face is suddenly overcast. Before Him passes the cross with all its attendant horrors. He sees Himself thereon, encompassed by the Pharisees whose representatives were then before Him, murmuring. Those days would be certain to fill His disciples with horror and dismay. "But the days will come"—sad, dark days, and His tones are those of deep sadness as He goes on—"when the Bridegroom shall be torn from them,* and then will they fast." Those days will bring to them greater sorrow than that

[**Aparthee*, from *apaísesthai*. Found only here in the N. T. The verb indicates a removal by the subject being smitten by a stroke of violence.]

which you, the sorrowing disciples of the imprisoned John, now feel. Intense sorrow will then fill their hearts. And of this inward state fasting will be both the result and the expression. And this is christian fasting—a fasting which is rooted in real and deep sorrow because of the absence of the Bridegroom. Such fasting leads to intensity in prayer, in His name, for that spiritual Presence which alone can supply the place of His Bodily Presence, and without which neither the church nor believer can make progress or have joy. And all fasting which has not a true ground in deep and genuine sorrow, and a proper and adequate motive, is unreal, and so wrong.

All three Synoptists preserve this saying in exactly the same terms. This shows how deeply it had stamped itself upon the memory. And it gives us Jesus' third intimation of His death. His first one was the obscure saying (spoken April, A. D. 27), "Destroy this temple," &c. (Jn. ii, 19). The second one, a few days later, (alike obscure when spoken), was, "Son of Man lifted up," &c. (Jn. iii, 14). And this one, spoken in the midst of gladness, and in connection with His being the Bridegroom, shows that from the earliest period of His ministry He identified His coming with that of Jehovah, as Husband of Israel (Hos. iii, 19), and that as such He was to suffer the violent death which He foresaw and announced. Only through such a death could He win His bride.

Having answered the question, Jesus continued the

conversation. And—as Luke’s “He said, also,” shows—an expression which Luke uses to indicate Jesus’ enlarging of the matter in hand—He passed from the particular point to a wider view of the whole subject. To John’s disciples and the Pharisees, and to His own, also, He points out the radical difference between the old order of things and the new. To make perfectly clear to them the two principles which He announces, and to show the incompatibility of life in the spirit of the old with the life which He introduces, He uses two similes from common life.

No man, He said, taketh a piece of undressed cloth, or cuts a piece out of a new garment, and puts it upon an old garment to fill up a rent. For they do not agree (*sumphonai*, *harmonize* in appearance), and the new will shrink, and by its strain on the old tear it, and make the rent worse. Thus both the new and the old will be spoiled; the new, because it has been torn to patch the old; and the old, both because it was disfigured by a piece of a different cloth, and because the rent in it will be made worse. The union between the fresh and the worn-out is incongruous.

Through this simile Jesus pointed out the difference between Himself and both John Baptist and the Pharisees. John was a reformer. And his disciples regarded the system which Jesus was introducing as a reformation, like John’s, of the old covenant—a patch of new cloth to fill up the rent in the old garment. The Pharisees were patchers. They put their self-im-

posed fasts upon the law. But they do not harmonize with it, and make their rent of disobedience more conspicuous. But Jesus was no mere reformer like John, no patcher like the Pharisees. He came not to repair a system waxing old and ready to vanish away, but to introduce a new one, and substitute it for the old. Nor would He have anything to do with the Pharisees' inventions Himself, nor allow them (the Pharisees,) to impose their own legal system upon His disciples. The difference between them and Himself, and between their system and His, was radical. His was living, theirs was dead. They strove to obtain life under law, He to give life in, and under, grace. To force this life into forms unsuited to its character and development, would injure it, but could not preserve them. He would not disturb the old garment; but the union of His system with it would be unsuitable to both.

At once the question would arise, "through what forms will your system and its life express themselves?" This unexpressed suggestion Jesus met by another simile. In it He sets forth an advanced idea of the thought given in His first simile: "No man puts new wine into old (leathern, *Grk.*) bottles;" for it will ferment, and burst the bottles. Then wine and bottles, both, will be lost. "But new wine is put into new (leathern, *Grk.*) bottles," which are strong to hold it while it ferments, "and both are preserved." In the first simile the thought is, "the new system is distinct

from the old." In this one, in which the expanding power of the new life is presented, the thought is, This life must have new forms. Let it create them. Then forms and life will be adapted to each other, and both to the end proposed.

His calling of fishermen, and of a publican, and His eating with publicans and sinners had shown, (a), His sympathy with the people, and with society's outcasts; (b), His breaking down of all caste-barriers; (c), His clear thought, that in God's sight no difference exists, by nature, between a Pharisee and a publican; and, (d), His total disregard of the self-formed dogmas and iron rules of those whom ecclesiastical circles regarded as their guides and representatives.

These were the outspoken or implied accusations against Jesus. And through these similes, He, in a way most respectful, and the least calculated to give offense, gives His reasons for His line of conduct, and for selecting such men as helpers. The new wine being a simile of the new life and truth which He is introducing, and of their expansive power, the bottles must represent those forms or persons to which this life and truth are entrusted for their preservation for mankind. From both the fermenting character of new wine and the unyielding character of old bottles, they, if such wine be put into them, must burst. So, the putting into old forms—whether the bottles represent the old legal forms of worship and work, or legalistic persons—would be destruction to both. Mutually

so, for the elements are heterogeneous. The forms would not do at all. And as for the persons, into whom of such a character could Jesus pour this new life so that both might be preserved? Into the Pharisees? They were already full of their own merits. Into the scribes? They were already full of the letter of the Hebrew Scriptures and of traditional erudition. Both were too full of something else to receive anything from Jesus. Should He commit it to them, inevitably either they would mix it up with their legalism and traditionalism, and thus destroy it, or it would destroy their old religious notions, as new wine destroys old bottles. But this they would not allow. He, hence, could not entrust His life and truth to them. For this responsibility He must have fresh souls, men not filled with self-inflation, men in whom there was receptivity, and who, being themselves saved by this life and truth, would, both, preserve them free from admixture, and become themselves repositories for its transmission unadulterated to the world.

Having clearly given His reasons for His course, Jesus adds this word: "No man having drunk the old at once (*eutheoos*), when it is presented to him desires the new; for he saith, The old is good enough for me." This word of apology and gentle kindness for the adherents of the old, is a grand truth which Jesus kept constantly before His disciples, and which is a principle which it is very important for all His followers to observe. He knew that His conduct and words

had given great offense to scribes and Pharisees, and that even Nicodemus could not, at once, receive His great truths. These men could not at once, if ever, divest themselves of their ingrained prejudices, legal notions and class distinctions, and accept His startling innovations, which so shocked their prejudices. This was intelligible, even, to a certain degree, excusable. These men, accustomed to old ideas, could no more desire new principles than could one accustomed to the old, desire new, wine. They could not judge either Himself or His disciples rightly. Nor could John. For even he himself, since he had only come up to the new, but had not entered into it, could not, in regard to fasting, do differently from what he had done. This difficulty Jesus saw. He must prepare new bottles for the new wine. But He respected the feelings which led men to cling to the old. The new was better. But they could not know this until they had drunk it. And in this simile He taught the organs of His new life and principles that, as He was not, they must not be harsh, but feel kindly towards those who, from conviction, cherished the old—who, accustomed to it, said, “it is good; it is good enough for me.” The unfettered like you, who, at Bethania, yielded at once to Me,* may have no difficulty. But the fettered, like Nicodemus, may require time. They cannot at once pass from principles and forms, with

[*Holy Life, Part I, pp. 365-376.]

which they have been familiar from childhood, to those wholly new, and startling. Accustomed to seeking their joy in legalism, they cannot, at once, like the flavor of the new and better wine of spirituality. Immediately upon tasting it, they dislike it. The old, they say, is better. Treat them kindly. Think not ill of them, nor turn from them because they do not, at once, respond to your call. Let them keep the old until they come to juster and clearer views.

How noble was Jesus' bearing throughout! What great truths did He enunciate in the first and second similes, and how grand is the conception which He gives in the third! In the first and second He shows His own dignity as the Bridegroom, and the certainty of His violent death as such. In the first He gives the germ of the great Apostle's teaching.* In the second He gives the principle regulating Him in calling laborers into His field. And in the third He lays down the principle according to which He Himself acted, would have all His laborers act, and which was admirably carried out by the Apostle to the Gentiles (1 Cor. ix, 19, 20). In all is seen how clear to His own view were the objects and end of His mission, and the fact that His system was greater than that of the Pharisees, of John, or of Moses himself. And these grand ideas in which true greatness is most harmoniously blended with gentleness, condescension and

[*Heb. viii, 13, 6, 6, 8-10; Rom. vii, 6; xi, 6.]

charity, were thrown out incidentally at a feast, in answer to a question, at the house of a publican, and given under the homely figures of patches and leathern bottles, in the simplest and homliest style. Evidently, He is One "to whom nothing is so natural as the sublime."

The next two incidents connected with this sojourn in Capernaum occurred on two succeeding Sabbaths, probably May 26th and June 3d, A. D. 28. They were the occasion of His giving some precious and most important testimony concerning that day, of His bringing on His fourth conflict with traditionalism, and of leading to the outbreak of that hostility which, having been slowly gathering for a year, now developed in the first conspiracy against His life.

The first incident occurred on a "second-first," *i. e.*, not on an ordinary but on an extraordinary Sabbath. What particular one it was is not certainly known. It is clear that it must have been a Sabbath after the second day of the Paschal feast. For on that day the first fruits, as required by the Law, were offered to the Lord, and before that was done it was unlawful to pluck grain for food (Lev. xxiii, 10, 11, 14). The name of the grain plucked is not given. If it was barley, the incident must have occurred in April, soon after the Passover, and so in Judæa. But by none of the writers is it associated with His Judæan ministry. It is mentioned only by the Synoptists, among the

incidents of the Galilæan ministry, and as occurring subsequently to the call of Matthew. It must then have occurred in Galilee, and some weeks after the Pass-over. The wheat harvest began about the middle of May and continued about six weeks. The feast "of weeks," or "of the harvest," (Ex. xxiii, 14, 16; Deut. xvi, 9, 10), called also the feast of Pentecost, began seven weeks from the second day of the Paschal week. It would fall within the wheat harvest. And this Sabbath may have been the second one of the Pentecost season. If so, the date was, in that year, May 26.*

Jesus and His disciples had been at the morning service in the synagogue. If it was in the same one that He attended on the succeeding Sabbath it was "their," *i. e.*, certain Pharisees' one, which must have been less than three-fourths of a mile—a Sabbath day's journey—from His home. As the services began at 9 A. M. and continued about two hours, it was about 11 A. M. when Jesus and His disciples started for home. They were accompanied with, besides others, certain Pharisees. These, evidently, had received their instructions from the Sanhedrim. Since that memorable Sabbath when He had so successfully pleaded His mission before them,† that body had determined to get Him out

[*This, the solution of Scaliger, is the one adopted by Lightfoot, (who however identifies this sabbath with the one mentioned in Jn. v, 19), Robinson and Andrews. It is the only one of the many offered, which will, apparently, suit all the facts.]

[†The Holy Life, Part ii, pp. 260-288.]

of the way. These Pharisees were its spies. With malignant eyes and suspectful hearts they were watching to see if in anything He or His disciples would transgress the Sabbath law. It was a glorious day. Nature had on her summer robes, and over her rested the repose of the Sabbath. Leaving the highway or street, Jesus entered upon a path which separated two adjacent fields of wheat, ready for the sickle.* He was now, it would seem, on one of those long stretches of waving grain which spread far and wide over the then fertile plain of Genesaret. The path was narrow. Along it they were going, one after another, the disciples in the lead, Jesus following, and the Pharisees and the others bringing up the rear. The canons forbade everything that would distract the mind from thoughts about God. They, hence, were walking in silence. The disciples had reached a place where the ripe grains had fallen across the path. Through this they began to make a way, (*odon poiein*, Mk. ii, 23,) by lifting the stalks to each side. Jesus had found refreshment in the spiritual food which He had received in His morning communion with God. He could easily wait for the usual Sabbath day meal. But His disciples, who had eaten nothing that day—for no Jew could not eat anything until after the morning

[*All the Synoptists have *dia toon sporimoon* (plural) *grain fields*. Luke's *diaporeuesthai*, shows that He went through them. But Mark's *paraporeuesthai*, to pass by the side of, shows that it was along a path which separated two adjacent fields.]

service—were hungry. As they broke off (*tillontes*) the heads of the wheat, they separated the wheat from the husks by rubbing the heads in their hands, and then began to eat. By breaking off the heads they made a way, and got something to eat. It was perfectly allowable by Eastern customs and by the Mosaic law, for them thus to appease their hunger.* That law forbade all manner of work on that day; but not this act for that end. But Rabbinical rules had declared that the Sabbath law forbade the plucking of any grain. The *abroth*, *i. e.* *chief rules* had forbidden reaping and threshing; and the *toldoth*, *i. e.* *derivative rules* had pronounced plucking grains a kind of reaping, and rubbing them in the hand a kind of threshing. If these things be done presumptuously, or without necessity (*i. e.* the person starving) it was a sin, and the penalty, death.† Of this Rabbinical sin the disciples were guilty. Jesus, in not rebuking, had countenanced their sin. At once some of the Pharisees assail them, and others, Him: "Behold, thy disciples do, and why do they, that which is not lawful on the Sabbath day."

This challenge Jesus accepted, thus making His disciples' cause His own. This was His second collision with traditionalism on this question. The first one, brought on by Himself with a view to having Himself brought before the Sanhedrim, in order to their (as the

[*Bib. Res. 1, 493-499; Deut. xxxiii, 25.]

[†See authorities in Meyer, *in loco*.]

heads of the nation) acceptance of Him as the national Messiah, occurred in Jerusalem, in the April of this year.† This one was begun by the defenders of traditionalism. And from this time on to the close of His life His collisions with them on this question were more constant, and on their part more fierce, than on any other question raised by His teaching, work and life. His deportment shocked them. Their fetherings were an offense to Him. The collision was inevitable. And, as again and again this collision will come before us, most helpful will be a clear understanding of their respective positions upon this question.

In the essential features of the Sabbath observances they were, necessarily, agreed. Both regarded and revered the day, as, (a), designed by The Creator as a day of absolute rest from all unnecessary work; (b), that this rest was an end to, (1), the needed recuperation of all the mental powers, and, (2), of the bodily organs, and, hence, beasts of burden must be allowed it, and, (3), that it was also a means to the Sabbath's great end, viz: the worship of God, and through this, spiritual invigoration; (c), that this rest and worship prepared for, and pointed upward to a higher, even an eternal rest and worship; and, (d), that The Creator desired the people to regard the day as the holy day of the Lord, to find it a delight, and to call it honorable (Is. lviii, 13.)

[†Holy Life Part II, pg. 252-256.]

But here they parted. What Jesus taught, He received directly from His Father to say (Jn.v, 19, 20, 30). It hence, necessarily was rooted in, or thoroughly harmonized with what Jehovah had given in His word. Had it not been, Jesus could not have appealed to it as authority, and through it, to the Jewish consciousness. His opposers drew their arguments from traditionalism. It made Sabbath observance a meritorious act. Hence, it imposed upon it fetters needlessly and intolerably burdensome; and by these would it hold the people* fast to its interpretation of the Sabbath law.

The question, then, between them practically was, what is the true observance of the Sabbath? And Jesus, who would have people reverence the Lord's day in the way that the Lord intended, has brought to view, through the collisions, clearly and permanently, what are its unchangeable, and what its modifiable features; and what were the excrescences which traditionalism had imposed upon it.

In Jerusalem it had been His own, here it was His disciples' action which He vindicated. An appeal to the Mosaic law might have begun a casuistical discussion. An appeal to facts which they must admit could not. This He did. And out from them He evolved a principle which honest thinking must accept. The first fact was found in that scripture which had

[*The reader who desires to see what these were, will find an interesting paper in Edersheim, *Jesus, the Messiah*, Appendix, xvii.]

been part of the lesson for the day, on that Sabbath, or one shortly before (1 Sam. xxi. 1-6). It was an incident in the life of David, the great model of Jewish piety. "You have read what the scriptures say about the Sabbath. Have you not, with all your study, read so much as this, which David did? How he"—and in recalling the incident He gives expression to His purpose to be true to the Scriptures—"went into the house of God," *i. e.* the tabernacle at Nob,* "and asked for, and obtained, five of the loaves of Shew Bread, which had been taken from the table.† He wanted them to appease his own and his followers' hunger. An illustrious king with the sanction of an illustrious high-priest—for all Jews revered Ahimelech as a venerable ornament to the high-priesthood—had openly and fearlessly disregarded, not a Rabbinical rule, but, even the letter of the law under the plea of human necessity. It was, as Godet well puts it, the duty of Ahimelech to preserve the life of David and his companions, being on the king's business, even if a ritual law was broken.

[*The reading "Abiather," in Mark ii, 26, must stand. But it was Ahimelech who was the high-priest. No solution of the difficulty which I have seen is satisfactory.]

[†There were twelve of these loaves. They were called *lechem panim*, *bread of the presence*, or *face*, because they were placed upon the Golden Table in the Holy Place. They symbolized the communion of the priests with the Lord, before whose presence they were placed. On every sabbath day twelve fresh loaves were placed on the table, and the other twelve were removed. Being hallowed bread, none but priests were allowed to eat them (Lev. xxiv, 5-9.) When David entered, the loaves were in the high-priests hands. The day, therefore, was the sabbath.]

For the ritual existed for the theocracy, not the theocracy for the ritual. And Jesus in recalling the fact, regarded it as right. He thus evolved the principle that in exceptional cases, where a moral obligation comes into conflict with a ceremonial enactment, the latter must yield. The rite is a means. But the moral duty is an end. And the end is higher than the means. But traditionalism had subordinated the end to the means.

Jesus then gave another fact which, said He, "have ye not read in the Law" (Num. xxviii, 9, 10.)? It was, that on the Sabbath days the priests in the Temple profane the Sabbath, and are blameless. Besides the usual offerings and services, they had on that day to offer extra sacrifices. It was the busiest day in the week. Yet this work was right. For the greater duty of the Temple service set aside the law of the Sabbath rest. It broke its outward and general regulations. But this work was for the higher good of the people. Their enjoyment was conditioned upon the priests' faithful performance of their work. Hence, they (the priests) were blameless. And this fact was recognized by even the Rabbins. For one of their remarks was, that the Sabbath was lawfully violated by doing such and such sacerdotal works, and that there is no sabbatism in the Temple. But here was something greater (*meizoon*) than the Temple. In Himself dwelt all the fullness of the Godhead bodily. He was the real Temple of the Lord on earth. In Him was fulfilled all

that was in the symbolized temple. If in the latter, the Lord's service frees the priests from the law of sabbath non-working, how much more can the real Temple give liberty to His servants to disregard, not the Mosaic enactment, but your traditional rules concerning the Sabbath day!

The example of David, the higher authority of the labors imposed by Mosaic enactments upon the priests, on that day, and the highest authority of all, God's great word that He "willed to have mercy and not sacrifice" were facts against which there could be no arguing. They completely vindicated the conduct of the disciples. This done, Jesus turned upon His opposers with two closing words; one of which demolished their position, and the other informed them that He Himself was final authority on the question at issue. He first called their attention to a Scripture which He had given them a few days before:* "For had ye known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." In His "had ye known" He shows them that they had been determinedly indifferent to, or wilfully ignorant of, this great word. And in His "for (*gar*)," He points out to them the ground of His righteous condemnation of their course.

This cleared the ground for His two closing words. And to them *He said, kai elegee*. This phrase is used

[*See page 186.]

by all the writers to indicate that the next thought was both new and important: "The Sabbath was made (*egeneto, was instituted*) for man"—for his use, benefit and higher welfare—"and not man for the Sabbath." As this thought came into their view, it must have filled His opposers with most profound astonishment. Never had it crossed the horizon of their thinking. Its truth was instantly apparent. It pointed out God's order. Man is the highest end. All ordinances and institutions are means to that end. Traditionalism had reversed this order. It had made the means the end, and the end the means. Man was made for the rules, and for the Sabbath. Jesus' word was a destructive blow at the very heart of their false system. The Sabbath is to be observed with a reverent and loving regard for it, according to the thought of God. This could be done only through freedom from all legalistic and traditionalistic bondage. He is the Sabbath-breaker who would sacrifice the man to save the day. How immense the relief which that one word gave the tradition-fettered heart! "The Sabbath was made for man," *i. e.*, for the whole man, body, soul and spirit. God's gift to mankind, it belongs to every man. No one, hence, has a right to rob any one of it by compelling him to work. Nor has any one a right to fetter one as to its observance, by any man-made rules. And being a means to an end, viz., man's advancement, it must, when necessity demands it, yield to man's highest interests.

Again, and to them He said, *kai elegee*, "The Son of Man is Lord, also, of the Sabbath." In all three Narratives the word *Kurios*, *Lord*, stands first. The position of the word shows that this lordship, which includes both dominion and ownership, rests upon two facts. The first one is given by Matthew. The priests, in their Temple services, profane the Sabbath and are blameless. But here is something greater than sacrifices, services, and the Temple itself. Before it they all must give way. I am that Something. I tell you God's word authoritatively. "For (*gar*) The Son of Man is Lord, also, of the Sabbath." With the most exalted self-consciousness He knew that in Him, the Antitype, more than in the Temple, the glory of The Father dwelt; and that, because of His relationship, He was God's Representative, and authorized to speak in His name. And since He is The Man who is God, dominion and allegiance can go no higher. He must know, infallibly, what is, and what is not, true regard for that day. The Father can command His servants to work on that day. And because I, as Son of Man, am His Representative, what I authorize or permit is right, because I am Lord of the Sabbath day.

Mark and Luke have the word as to the priest's working. But Mark prefaces "The Son of Man is Lord, &c."

[*Compare Jesus' remarks before the Sanhedrim. Holy Life, Part ii, pp. 261-267. This word, Son of Man is Judge, would suggest to His hearers that He claimed to be the Messiah. And they admitted that the Messiah was greater than the laws of the Sabbath. Berthold, *Christol*, pg. 162, sq.]

by The Sabbath was made for man &c.," *hoste, so that*, or, as a consequence from this fact, The Son of Man is Lord &c. He is, in His inviolable holiness and essential dignity, as the Ideal Man and Head of humanity, the Lord of the earth and of all its Divine institutions. To Him is allegiance due from it, from them, and from man. The Sabbath, then, stands in the same relation to Him that it did to Adam while in Eden. It is His servant. He is its Lord; and so, hence, are those who are vitally united to Him. To such He gives dominion over it as the day that was instituted for sinless man. It was, to him, in principle and object, a day of rest for the body, and of repose for the spirit, in the worshipping and glorifying of God, and in communion with Him. But The Son of Man is man's rest. He rests in God, and God rests in Him. And in and through Him, man rests in and worships God. He, then, is, in the profoundest sense, Himself the Sabbath. Hence, all done in and for Him is Sabbath-keeping, and all done against Him, or that leads from Him is Sabbath-breaking.* And, hence, further, the observance of His resurrection day is true Sabbath-keeping. And, hence, yet again, every true observance of that day is the keeping of it in the import and spirit of His resurrection as Lord of the Sabbath day. For it is the first day of the new creation, as the Sabbath was the last day of the old creation, and is, hence,

[*Lange, *in loco*.]

rightly observed by all who own Jesus as Lord. In Him the day finds both its true significance and end.

To sum up: Jesus, in this talk, shows, (a), that the Sabbath is to be carefully distinguished from all other days; (b), that as the day which The Creator gave to man, as sinless, and for his highest welfare, it will be hallowed by all believers; (c), that they, as its lords, will use it for the end designed; and, (d), that this they will do in the true spirit of Sabbath observance, in the joyous freedom which He gives, and with a due regard to all the works of necessity and mercy.

To this talk Jesus' opposers could not say a word. The rest of the walk was taken in silence. And soon after, all were at their respective homes.

We have now reached one most important turning point in the development of Jesus' life-history. The incident with which it is connected is given by all three Synoptists, and is sketched in a most vivid way. Capernaum was the place. Another Sabbath was the time—probably the one next succeeding the one on which occurred the incident which we have just studied. The parties are the same. And they now appear with snares to entrap Him, whose adroitness shows them masters of cunning.

The reader can better appreciate the situation if we recall certain facts. Jesus' cleansing of the Temple had aroused public attention. That act, and His word then

spoken, had been stored up against Him, and after that He was narrowly watched (Jn. iv, 1). Then followed His act of healing the man at the pool of Bethesda—His first breach, in the estimation of the Jews, of the Sabbath. This greatly excited them. Then the series of healings during His first Sabbath in Capernaum stirred them more deeply still. Upon His return to the city after His first circuit, He found assembled there Pharisees and scribes from every part of Galilee, and from Jerusalem. They had come with an evil intent, and had, already, on the previous Sabbath, come into direct collision with Him.

In these acts and words Jesus had shown an utter disregard to the Rabbinical rules concerning the Sabbath. This was that which, up to this time, had aroused the deepest hostility against Him, and had formed the basis and center of their attacks and calumnies. But by this time they began to see what was the real issue of the conflict. They had taught that the Sabbath was more important than man. But He had taught that man was more important than the Sabbath. He, further, had declared that He, as Son of Man, was Lord, also, of that day. And the unanswerable arguments which He had given, from facts which they could not deny, left in their hearts a sting. The more deeply they thought upon the matter, and the more fully they conferred with each other during the week, the more clearly they saw that His teaching and acting were blows at their whole system.

It really was a conflict between the spirit and the letter, between a living and a dead faith, between righteousness and hypocrisy, between the holiness of truth and the holiness of forms, which is but hollowness and sham. But the upholders of the latter were determined to maintain them. They recalled His direct challenge to the Sanhedrim—given in His healing of the impotent man—and the ground of His vindication—His and God's co-ordinate working. They recalled His, to them, blasphemous word, "thy sins are forgiven," His dreadful act of calling a publican into His service, His accepting his invitation to dine with publicans at his house, and His defiant and successful vindication of His course, and of His, to them, disregard of the Sabbath law. They recalled all, and saw He must be stopped, or the Theocracy would fall.

But His influence was very great. It rested upon the solid foundation of a character singularly pure, and of a life singularly beneficent. He had made no mistakes. His defenses were unassailable. His ideas on the Sabbath were, so they, from their point, saw, the only vulnerable point that they—the assembled Pharisees—could assail. They concocted a scheme which they felt sure would entrap Him. It was this: put Him into a position where He would commit some overt act which would be, beyond question, a breach of the Sabbath law. The grain-plucking, if a breach, had been done by His disciples. But a healing, except in case of life and death was, by the rules which for.

bade even the giving of consolation to the sick, a flagrant violation.* Could they get Him to heal one whose case might be postponed, they would gain their point. They knew not that He was aware of their wicked designs. They knew that He was to be in "their"—His opposers'—synagogue, on the coming Sabbath. That was their opportunity. They arranged with a man who was—so a seemingly authentic tradition, preserved by Jerome, says—a stone-mason, and whose right hand was atrophied.† Not from a congenital defect, but as a consequence of disease or of an accident—so the verb, *zeerainoo* (Mk.), indicates. It was, from the absence of vital juices, stiffened and shrivelled up. It was useless for work. He was to be in the synagogue on the following Sabbath. And he was there, the involuntary and unsuspecting instrument of their deep-laid plot to entrap Jesus—a fact apparent from the word, "Behold," and from the verb, "*pareetoon, watched keenly*" and insidiously.

Jesus, too, was there. The house was crowded. He was sitting in the pulpit, and teaching. The people were listening, as usual, with rapt attention. The Pharisees were watching, the dark scowl upon their faces showing what evil passions were working in their souls. Jesus, it may be, was looking at the man, or he, it may be, was intimating his desire to be healed.

[*Schabbot, xiii, 1.]

[†See 1 Kg. xiii, 4; Zech. xii, 17.]

The tradition says that he asked Jesus to heal his hand so that he could work, and not be compelled to beg. This was their opportunity; and the Pharisees, interrupting Jesus' teaching, asked Him, "*ei, whether*"—the *ei* indicating hesitancy and doubt, not honestly but temptingly put forth—"it was lawful to heal on the Sabbath?" They put the question to Him, with outward respect, and ostensibly as to One claiming to be a Teacher of truth, but really, with insidious, murderous malice, and with an anxious hope that He would heal the man. They cared nothing for the man's good. But they wanted an overt act of Sabbath-desecration; one that could not be questioned. This would give them a solid legal ground for a charge against Him before the local Sanhedrim—*hina eurosee kateegorian autou, that they might find an accusation against Him*. There, they would sit upon the trial, and they would see to it, that He did not go free.

Jesus knew their thoughts. He knew, also, the externalism and unreality of their worship and obedience, and the entire absence from their burdensome system of that freedom of personal action, without which there is nothing in obedience or worship, save a dreary and hardening ceremonialism, injurious to man, and dishonoring to God. The breach between Him and them was widening. This He saw. This moment was a crisis, whose issues were of the utmost importance. He must be true to Himself, to His mission, and to His God. He would not allow Him-

self to be misunderstood. They had challenged Him to a deed of mercy by their question touching its lawfulness. He accepted the challenge, and met their question at once.

He stopped His teaching. To give the greatest possible publicity to the work He was about to perform, He said to the man with the withered hand, "Rise up, and stand forth in the midst." The man arose, and stood. All eyes were fastened upon the two. Casting upon the scribes and Pharisees—they occupied the chief seats—a searching look, He said, "I will ask you something" (*eperooteesoo ti*, T. R.), or, "I ask" (*eperootoo*, Alex.—the present tense, indicating a tone somewhat direct and severe,) "you, is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?"

This was one of those sudden inspirations which so frequently flashed forth from Jesus, and which, in shedding a flood of Heavenly light upon the subject, settled the question at once. It was, also, a piercing word which smote His opposers like a lightning stroke. Its searching antithesis was very intelligible to them. So, also, was the vivid contrast it showed between His benevolent spirit and their malevolent purpose. It implied that in either case there was a doing, an outgoing of energy in volition. It is not right to commit evil. Is it right, then, to omit doing good? Does the prerogative of the Sabbath consist in a permission to torture and kill on that day? It was,

therefore, not a question of doing or not doing, but of doing right or wrong. The doing good to the bodies of men is in the line of life. The refusing to do good is in the line of death. If it is right to do good at all to the body, it is right to do it on the Sabbath day. And since to do good is in conformity to God's will, and since He does not hinder one from doing good on that day, to do good, hence, is a moral rule by which to determine working and resting on that day. He could not but relieve suffering. This, His compassions demanded. Was it unlawful for Him to do so? And must He not relieve it at once? For, the present only—such is the implication—is mine: to-morrow belongs to God. Who, then, is the Sabbath-breaker, you, who cherish a secret, murderous purpose against Me? or I, who seek only to do good?

The force of the question was realized thoroughly by them. They saw that they were impaled upon either horn of the dilemma: (a), that Jesus knew their evil purposes, and, (b), that not to do good was a sin. They could not deny the proposition. It was true in itself. And the Talmud taught, they knew, that "peril of life expels the Sabbath."* A noble nature alone can acknowledge a wrong. They saw the truth. But they hardened themselves, and kept silent.

Then Jesus, appealing to them, went on to say, "What poor man shall there be who, having but one

[*Joma, f, 84, 2.]

sheep, the more valuable to him, because his only one, will not, if it fall into a pit on the Sabbath day, lift it out, and set it on its feet? And this he will do not only from the law of necessity, but, also, from the law of kindness. And how much, then (*oun*), is a man more valuable (*diopherei*,) than a sheep? So that (*hoste*) it is lawful to do good (*kaloos poiein*,) on the Sabbath days.

On the previous Sabbath Jesus had justified works of necessity. Now He lays down the principle that the work of compassionate love, the doing of good, is always and everywhere right. And this He did through a question which contained in itself the answer, which involved an argument, unanswerable because derived from their own conduct, and which drew from a general, a special which made a negative answer absurd. His argument is one *a minori ad majus*: it is lawful on that day to relieve a beast. Much more is it lawful, and a greater charity, to relieve a man. And this inference, secure itself against all contradiction, showed them the moral absurdity of their question. This they must have seen. For the Talmudic canons allowed on the Sabbath the drawing of a beast out of a pit or out of a ditch, to save it from drowning.*

He had spoken calmly and distinctly. Every word had been heard. He stopped. He, to see what im-

[*Lightfoot, on Matt., xii, 12.]

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THE WITHERED HAND.

pression had been made, looked round about Him upon them all. The silence of His opposers indicated obstinacy, as well as the humiliation of defeat. There was going on a process of hardening of heart. It was becoming callous, like a hard piece of dried skin*—the effect and result of their resistance to the truth. This He saw. And while He looked round about Him on them with anger, or righteous indignation, at their deceits, this anger was mingled with concern and grief. He had a feeling of suffering with, which gave Him compassion† over their moral misfortune in this heart-hardening. His heart was pained at a condition of heart which He would have prevented, and which must end in an unhappy fate. Thus looking and feeling, He, by the power of His will and word, as The Son of Man, wrought a miracle which showed Him to be Lord of the Sabbath, and of man as well, and that the authority to expound the law of the Sabbath, which He claimed, came from God.‡ “Stretch forth thy hand,” said He to the man. This the man did at Jesus’ bidding. Thus he acknowledged Jesus’ authority, and defied that of the Pharisees. It was a signal manifestation of living faith and of obedience, and it

[**Epi tee pooroosei*, from *pooro*, a hard piece of skin.]

[†*Sul'upoumenos*. The *sun* in the compound verb indicates grief or sorrow, *with*.]

[‡Let the reader bear in mind that this word must be understood in the light of Jesus’ words, Jn. v, 19, 20. See Holy Life, Part II, pp. 265-267.]

received a signal reward. In the very act of stretching it forth returning health and vigor rushed through every part of it, and it was restored whole as the other. And whatever others might say or think, he knew that he had been greatly blest, and was happy indeed.

A most impressive scene! A most significant manifestation of extra-natural power. It hurt no one. It sent gladness into one heart. It could not possibly hurt the sanctity of the day. It should have sent gladness into the hearts of the Pharisees and scribes. But it did not. Their hearts, neither argument nor proof could soften. Jesus had not even violated any canon of their traditions. For He had not touched the man, nor made any external application. All that He did was to speak. All that the man did was to stretch out His hand. There was nothing that they could say. And yet this gracious act—because like all His acts, a giving to the people emancipation from spiritual thralldom—filled them with madness (*anoias, fury*). The word literally means want of understanding, then demented. They acted like men who had lost their senses. They could not discriminate between the true and the false. They were fools through rage—a rage which mortified pride, obstinacy, malice, and disappointed self-confidence had combined to produce. And it and the murderous purpose engendered by it were both stimulated by the doubtless expressed gratitude of the man, and the admiration of the people.

Lashed into fury, they could not rest. His disre-

gard of Rabbinical rules, that He might give healing to the afflicted, and even His exercise of the power of forgiving sins seems to have increased rather than checked His popularity. And this was so great that His enemies hitherto had not dared to touch Him, nor even take any steps openly against Him. Part of them, at least, was a deputation from the Sanhedrim, with which they were in constant correspondence. And acting, doubtless, under instructions from that body, they felt they must take decided steps. And now, and from this hour onward, the opposition took an open and decided form. Going out of the synagogue (*exelthontes*), they talked with one another (*dielaloun*), what they might do to Jesus. Doubtless, they canvassed carefully all those facts to which our attention has been called. They marked the impression which He had made upon the people. They saw that the effort of the Sanhedrim to kill Him—put forth more than a year before—had not stopped Him. Nor had His rejection by His fellow townsmen at Nazareth, in the April of that year. Their own efforts to entrap Him had signally failed. He had baffled them a week ago. He had baffled them again to-day. He had committed even no indiscretion. How to stop Him? had become the burning question. They were at their wits' end. Their minds were vacillating and uncertain. They canvassed the possibilities. None seemed feasible. They could do nothing unless they could get Him arrested. This could be done only by the tetrarch,

Herod Antipas, under whose jurisdiction Jesus was living. But how to reach the tetrarch was the question. And in their perplexity they sought the counsel and aid of the Herodians, a party subsequently linked with the tragedy of Calvary, and which we now meet with for the first time.

Our information about them is scanty, obscure, and somewhat uncertain. The term, Herodians, is rendered in Syriac version by *devarth herodes, those of the house, i. e.*, the domestics of Herod. They derived their name from Herod the Great, and were distinguished from other Jews by their support of the Herodian policy. They were a political party, formed by, and originally composed of, the Bæthian family—a family which, though non-Palestinian, furnished four High Priests, within a few years. Its head was Bæthus, a wealthy priest from Alexandria, whose daughter, by marriage with Herod the Great, became Marianne II. Thus allied to the Herodian dynasty, they became strong partisans. Their great tenet was devotion to the Herodian family, and support of the Herodian policy. They naturally drew to themselves those Jews who wanted peace; and those Jews whose conviction was, that independent nationality was the first condition of the fulfillment of the Jewish destiny, and who thought that they saw in the power of the Herodian family the pledge for the preservation of the national existence in the face of Roman despotism. To them a domestic tyranny was preferable to absolute dependence on

Rome. Direct heathen rule was the one object of their fear. They knew that the Herods were of foreign origin, and were not rigid in the observance of the Mosaic ritual. But because they regarded them as a protection against this heathen rule, they were willing to acquiesce in their dominion. Knowing that the aim of the Herods was the establishment of a great and independent empire, in which the power of Judaism should subserve to the consolidation of the state; and knowing, further, that the protection of Rome was a necessity to this end, they acquiesced in the Herodian policy of subjecting the monarchy and people to the imperial dominion. With them affiliated those Jews who looked with more or less satisfaction upon that compromise between the ancient faith and heathen civilization which the Herods endeavored to realize. Though, therefore, only a party political, with which politics was merely a compliance with, or support of, the worldly policy and interests of the Herods, yet it, by the urgency of paramount political necessity, united in action men as widely and permanently divergent in views as the Pharisees and Sadducees. Necessarily, as a party, they were loose in views and practice. They protested not against the Herodian, heathen practice of erecting temples with images for idolatrous worship, building theatres, and instituting pagan games in honor of Augustus, and in placing a golden eagle over the gate of the Temple. They winked at vice in the Herods, licentiousness in the

Greeks, and skepticism in the Sadducees. And Sadducees, they, apparently, were regarded by Matthew.* And they shared in the hatred which the Herods received from the extreme party of the Pharisees.

But as an offset to this hatred they could point with pride to the vigor, generosity and glory of the reign of Herod the Great, the good will of the Romans which he constantly retained, and the internal peace which was scarcely disturbed; and to the successful carrying out of his policy by his son Antipas. And as their influence was great in the palace, it necessarily was great, also, with those who had any political ends to subserve.

What was the reason for their dislike to Jesus is not known, nor what were their motives in joining in this persecution. It may have been something like this: they must have known that Jesus was the born King of the Jews, who, as such, having been the object of Antipas' father's edict against the babes of Bethlehem, had given most conclusive evidence of His right to the Messiahship. They could not but regard Him as a mysterious but formidable rival claimant to the throne, and were sure that Antipas who wished, through the favor of Rome to become king, could not but wish to get Him out of the way. This would be reason enough to lead them, actuated by blind partisanship, to listen to the murderous overtures of these Phari-

[*Comp. Matt. xii, 6, with Mark viii, 15.]

sees. And in them (these Pharisees), hatred to Jesus had reached such a pitch that, as it had overcome the voice of reason and right, it now overcame their antipathy to the Herodians, and led them to seek their aid. And their object in this, manifestly was, through their influence with Antipas, to obtain a warrant for Jesus' arrest.

SECTION VI.

JESUS' SECOND CIRCUIT IN GALILEE.

Places: Sea of Galilee, southward from Capernaum.

A ship.

A mountain, where He prays; Calls and ordains His twelve apostles; and where He delivers His great mountain sermon. Return to Capernaum.

Time: Summer, A. D. 28.

Mat'thew xii, 15-21; iv, 25; x. 2-4; v; vi; vii.

Mark iii, 7-12; 13-19.

Luke vi, 12-19, 20-49; xvi, 17, 18.

And when Jesus knew (Jesus perceiving, *gnous*, R. V.,) *that the Pharisees and Herodians were holding the consultation mentioned at the close of the last section*, He withdrew Himself, with His disciples, from thence to the sea of Galilee: and a great multitude of people (*polou pleethos*, Mk.), (many, R. V., Matt.),* from Galilee followed Him, and from Decapolis, and from—out of all—Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan (*i. e.*, *Peraea*), and they about—from the sea-coast of—Tyre and Sidon, a great multitude, when they heard (hearing, R. V.,) what great things He did, came unto Him—

[*Cod. Sin. and Cod. Vat. have in Matt., vs. 15, *polloi*, *many*, a reading adopted by Lachmann, Tischendorf and Meyer.]

came to hear Him, and to be healed of their diseases: and they that were vexed (troubled, R. V.,) with unclean spirits were healed. And the whole multitude sought to touch Him: and there went virtue out of (power, *dunamis*, came forth from,) Him, and healed them all.

And He spake to His disciples that a small ship (a little boat, *ploiaron*, R. V.,) should wait (*proskarterei*, constantly attend,) on Him because of the crowd (*ton ochlon*), lest they should throng Him.

For He had healed many; insomuch that as many as had plagues (*mastigas*, scourges,) pressed (*epipiptein*, fell,) upon Him, for to (that they might, R. V.,) touch Him. And (the, *ta*,) unclean spirits, when (whensoever, R. V.,) they saw (beheld, R. V.,) Him, fell down before Him, and cried, saying, Thou art the Son of God.

And He charged them (*the healed ones*, Matt., *the unclean spirits*, Mk.,) straightly, (much, R. V.,) that they should not make Him known: that it might be fulfilled which was spoken by Isaiah the prophet (xlix, 1-3),

Behold My Servant,* whom I have chosen:
My Beloved, in whom My soul is well pleased:
I will put My Spirit upon Him,
And He shall shew (declare, R. V.,) judgment
to the Gentiles.

He shall not strive, nor cry (aloud, R. V.);
Neither shall any man hear his voice in the
streets.

[*For the Hebrew word for servant, Matthew uses the word, "*pais*," a word which admits of the double sense of *Servant*, one wholly obedient, and *Son*, one tenderly beloved.]

A bruised seed shall He not break,
 And smoking flax shall He not quench,
 Till He send forth judgment unto victory.
 And in His name shall the Gentiles trust,
 (hope, R. V.)*

And it came to pass in those days, that He went out
 Jesus' fourth recorded prayer. He go- } and goeth
 eth up into a mountain, north of Capernaum, and spendeth a whole night in } up into a
 prayer to God. Mk. iii, 13a; Lk. vi, 12. } mountain
 He contin- } to pray, and
 ued all night in prayer to God (*en tee proseuchee tou Theou*, in the prayer of God).

In the morning He calls His } And when it was
 disciples to Him, and from them } day He called—call-
 He chooses, and ordains twelve } eth—unto Him His
 to be Apostles. Matt. x, 2-4; } disciples, whom He
 Mk. iii, 13b-19; Lk. vi, 13-16. } would.

And they came (went) unto Him.

And of (from, *apo*,) them He choose and ordained
 (appointed, R. V., *epoieese*,) twelve, whom, also, He

[*Lange translates the Heb. thus: "Behold My Servant whom I establish (place firmly); Mine Elect in whom My soul delighteth. I have put My Spirit upon Him; judgment to the nations (Gentiles,) shall He bring. He shall not cry, nor be loud, and He shall not cause His voice to be heard outside (in the street). A bruised seed shall He not break, and the dimly-burning flax shall He not quench: according to (unto) truth shall He manifest (bring forth complete) judgment. He shall not keep back (being wearied), nor break through, till He have planted judgment on the earth: and the isles (the uttermost ends of the earth,) shall wait for His law."]

named Apostles; that they should (might, R. V.) be with Him, and that He might send them forth to preach, and to have power (*exousian*, authority, R. V.) to heal sicknesses,* and to cast out demons.

Names of the } Now the names of the twelve
twelve apostles. } apostles are these: The first, Simon,
whom He also named—He sur-
named—and who is called Peter, and Andrew his
brother, James the son of Zebedee, and John his brother—the brother of James; and He surnamed them Boanerges, which is, Sons of Thunder; Philip and Bartholomew; Matthew the publican, and Thomas, who is called Didymus (Jn. xx, 24); James the son of Alphæus, and Judas Lebbaeus, whose surname was Thaddeus; the brother of James; Simon the Cananæan (which was, R. V.) called the Zealot, and Judas Iscariot, which also was the traitor—which also betrayed (*paredoken*, delivered,) Him.

[Here follows the Sermon on the Mount, which the reader will find on pp. 251–263.]

The secret conclave, of which we learned at the close of the last section, boded the greatest danger to Jesus. It was an alliance of political partisanship with religious fanaticism, both unscrupulous, which might raise against Him the cry, “He is aiming to bring on a political revolution.” The breach between Him as The Messiah, and His people was widening. The heads of the nation were rejecting Him. But His

[*“To heal sicknesses” is wanting in Cod. Sin. B. C. L. It is cancelled by Tisch., Meyer, West. and Hort., and is omitted in R. V.]

popularity was increasing. His teaching was being received with great eagerness by enthusiastic multitudes. And had His aim been political, He could have rallied crowds to His standard, and withstood His opposers. Yea, He might at once have issued forth judgment unto victory.

He restrained Himself. It was still the time of compassion, and He exercised infinite meekness, patience, perseverance and endurance. His work was not yet done. He was still offering Himself to the nation as their Messiah. But His work was changing. He was now beginning to draw to Him humble, penitent souls, in whom was some sense of sin, and some germs of living faith. This work must not be stopped by any premature collision with opposing forces. He could not, therefore, allow Himself to be put by the authorities into a position, where, as John's had been by incarceration, His work would be stopped.

Soon, therefore, as He knew of this conclave, He, as He had withdrawn from the popular tumult in Nazareth, withdrew from Capernaum. Not from fear, nor weakness; for He soon returned there again; nor to cease labor or usefulness, but because, much as He might suffer, He must not strive (Is. xlii, 2), and because He would continue His work unimpeded by His foes. Therefore, He withdrew from the city. And such a withdrawal ought to have been to His foes a most solemn and significant sign. For, as He now entered upon His

SECOND CIRCUIT,

He was not alone. Many disciples accompanied Him. These, now, included, besides those whom He had specially called, those, also, who had been drawn, more or less strongly, to accept Him as their Master, with, perhaps, also, the conviction that He was The Messiah. Many of them were, or became, genuine penitents and believers. For it was from them that, while on this circuit, He selected part of His Apostles. He was, also, followed by a great multitude, divided by Mark into two distinct groups: (a), Galilæans, citizens, these, of the province where He had always resided. And this fact shows that the words and works of His few weeks' labor in the city during His first and second sojourn, and during His first circuit—backed as these were by the transparent purity of His life and the singleness of His aim, the unselfishness and holiness of His character and the blessed lowliness and majesty of His bearing—had made upon that province a most profound impression. Never before had the like been seen. Men had been started to thinking as they had never thought before. The grandeur of a noble life was apparent, as never before. And many of those who had attended upon His ministry now became His steadfast and devoted followers.

The other group, (b), which Luke also mentions, came from the regions beyond. During His first circuit many crowds had followed Him from Galilee, Decapo-

lis, Jerusalem—the capital, and center of influence and power—Judæa and Peræa.* All these places were now represented. And in addition, people were there from Idumæa, or Edom, the populous, powerful, and wealthy country lying south-east of Palestine, and extending down to the eastern gulf of the Red Sea, whose inhabitants were descendants of Esau, and the ruins of whose magnificent palaces, temples, mansions and wonderful architecture, found in its capital Petra, strike the traveler with amazement. Intermingled with the cultured Idumæans, and with the Bedoweens of the desert were the cultured citizens of Phœnicia, along the Mediterranean coast, north of Palestine, and who were worshippers of Baal. The concourse was larger, apparently, than before, was gathered from more widely separated parts, was drawn to Him from what they had heard of the great things which He had done and was doing, and were all intent to see and hear, or to be healed by, the Wonderful Man—a fact most deeply mortifying to His enemies, and most potent to check any attempt at an open seizure.

Forth from the city He went, followed by these great crowds, a picturesque sight! to the shore of that sea He loved so well, and which is identified forever with so many of His gracious words and works. There the crowds were so large, and pressed so upon Him, that He asked His disciples to get Him a small boat,

[*See pp. 90, 102.]

one even smaller than the ordinary fishing smack, to accompany Him, and to have it constantly ready for His use. And this He sought, not for personal comfort, but that He might have greater freedom in His work. For by these crowds was He kept in ceaseless activity. His healing power was being kept constantly exercised. Here and now, for the first time, He met with those peculiarly and exceedingly violent and afflictive diseases which so tortured the body that they were called scourges (*mastigas, whips*). Those afflicted with them, in their eagerness to touch Him and be healed, fell upon (*epipiptein*) Him, and were relieved. And such were the radiations of holiness and power that went forth from Him, that "unclean spirits"—*i. e.*, demons who had seized persons—whenever and while they saw (*theoorai*, imperfect indicative,) Him, compelled the bodies which they had seized to fall down before Him, they (the demons,) crying out, That, or, because (*hoti*), Thou art The Son of God. Jesus saw through Satan's device. To bring suspicion upon His work, and thus hinder it, he had moved these demons, as he had moved others, to make this confession. But Jesus had uniformly refused to receive their testimony to His Messiahship and Sonship. And now again He straitly charged (*polla epetima, much enjoined*.) them that they should not make Him known. And He gave, for a different reason, the same injunctions to those whom He had healed. This was the prudence which He had already shown in withdrawing

from the threatening danger. Prophecy had proclaimed that "He shall not strive." And to avoid strife, for which He had no inclination, He would discountenance any sensation which might provoke His foes to proceed to extremities before the time. And this withdrawal, He is aware, instead of moderating, would but quicken their hostility. They are now plotting in secret. By and by He will feel the bursting of the pitiless storm.

But He will not causelessly hasten it, and in this, as in everything, He is the Servant of God, and under the guidance of The Spirit. Matthew, writing under the inspiration of the same Spirit, and when he could look at all the facts in Jesus' earthly life, and study them in the light of the foregoing Scriptures, saw in this action, as in so much else in that blessed life, a fulfillment of a prophecy concerning The Messiah.* "He charged the healed not to make Him known, that (*hina*," a word indicating the Divine purpose and aim, anteriorly to, and then through the prophecy,) "it might be fulfilled." That is, every detail must be fulfilled in its appointed time, and that part of it which told of this withdrawing from the city, and the word to the healed ones, at—the points which Matthew was then considering—that time, must be fulfilled in its time and place.

This prophecy had been spoken through Isaiah—a

[*It is a prophecy which the Chaldee paraphrasts refer to The Messiah. And that it related primarily to this Servant of Jehovah as The Messiah for Israel, is evident from the reference to the Gentiles in contradistinction to Israel.]

free rendering of whose Hebrew Matthew gives: "Behold My Servant, whom I have chosen; My Beloved, in whom I am well pleased"—so declared the Voice when He was baptized. In His Servant-character, Jesus was wholly subject to God. "I will put My Spirit upon Him," *i. e.*, I will make Him Possessor and Bearer of My Spirit, and by His power and guidance He will act—a prophecy fulfilled at His baptism, and thence onward. Because My Spirit is upon Him, "He, (a), shall not strive," *i. e.*, neither dispute nor contend; "nor cry, neither shall any man hear His voice in the streets"—as a voice of strife or terror (Ex. xx, 19; Deut. v, 5-25); *i. e.*, He shall accomplish His work quietly, without noise, commotion, or ostentatious display—a word fulfilled in the meek and gentle character of His ministry. And, (b), "a bruised reed," emblematically, *i. e.*, the miserable and helpless, or the penitent and contrite, bruised by sorrows, "He will not break," *i. e.*, reduce to despair, but revive, strengthen, and wherever there is a spark of life—indicated by "the smouldering flax"—instead of extinguishing, He will restore it. He will be most compassionate to the weakness and ignorance of His disciples.

All this was one prophetic sign of His character by which this Servant of Jehovah, should, when He appeared, be known.

But this prophecy takes a wider range. It, like the one from Is. lxi, 1-3,* brings both the first and the

[*See Holy Life, Part II, pp. 84-91.]

second coming of the Lord into view. Standing on verse 9, on the dividing line, and looking beyond the first to the second coming of this Servant of Jehovah, and looking back, Isaiah sees all connected with the first coming fulfilled; "the former things are come to pass," and looking forward, he exclaims, "new things do I declare, before they spring forth I tell you of them." Then summoning mariners, the sea, and its fulness (*mar.*), the isles, and their inhabitants, deserts, cities, villages, all, to join in a song and shout of praise to the Lord, he proceeds in vs. 13-16 to give a description of the introduction of the second advent.

And this, in what he had said concerning the first advent, he had anticipated in three phrases, in two of them pointing directly to the second, and in one of them embracing the whole period between the two, as well as that beyond the second. One is, "I have," says Jehovah, "put My Spirit upon Him, and (*kai*, a connective joining the two thoughts closely together,) He shall show (*apangelei*, *declare*,) judgment (*krisin*) to the Gentiles (*ethnesin*, nations). And this word, *krisis*, when used, in the New Testament, in such a connection as this refers invariably to the final, *i. e.*, the Messianic, judgment.* And we have already seen that Jesus, when before the Sanhedrim in April, declared that all judgment had been committed to Him.†

[*Meyer and Lange, *in loco*.]

[†See Holy Life, Part II, pg. 274.]

What are the character and issues of that judgment has not yet, as far as our studies have gone, been made known by Him.

The second one is, "till He send forth judgment unto victory"—the New Testament interpretation of the phrase in Isaiah—"He shall bring forth judgment unto truth." Now, with all gentleness shall He carry on His work. Now, He will not cry, nor strive, nor send out a voice of terror. Now, He will not break the bruised seed, nor quench the smoking flax. And this will continue till the time for the consummation of His work. But the time will come when He no longer will be silent, no longer will bear with the bruised reed and smoking flax. He must execute judgment. He shall send forth (*ekbalee*, a verb expressive of great power in overcoming all resistance,) judgment (*krisin*, having the same meaning as in the last paragraph,) unto victory. It will be that judgment to which every hostile power will be subject; a judgment that issues in the absolute and eternal triumph of truth; a judgment which will be consummated when He comes the second time; and a judgment now announced, which He will then lead forth to a full and final victory. Then, truth will celebrate its triumph. And in the song of that triumph not one note of discord will be heard.

And then, in the whole wide sweep of its meaning, will pass into accomplishment the third phrase—now being partially fulfilled—"in His name shall the Gentiles trust" (*elpiousei, hope*)—words that open to us the

import of the prophet's words in the place of which they stand, "and the isles shall wait for His law" (Is. xlii, 4). Far beyond little Galilee, and Palestine, over mountains, plains and seas, shall the tidings of His Name be carried, even to the, from Palestine, most distant isles. Nations shall hear it, and shall trust in Him for all implied in His name (Is. ix, 6; lii, 6, &c). They shall sit at His feet, and receive His words. They shall accept Him as, and for all that He is given. They shall learn and do His will, and enter into, and be happy and obedient subjects of His Kingdom. And this movement which began, after Jesus' ascension, in Cæsarea, and was most largely developed by the apostle to the Gentiles (Eph. ii, 17), has been extending ever since, will advance with amazing energy, swiftness and enlargement, after He shall come, and shall send forth judgment unto victory (Is. ii, 2-4; lx, &c).

But for His withdrawal from the city at this time there was another, and most weighty, reason. The work had grown. He had called some disciples, and had gathered some converts. There was a large number who had received Him by a living faith as The Messiah. There was a still larger concourse of people which was crowding around Him. It was a disorganized mass of wearied, diseased, shepherdless, and partly representative people who needed some one to break to them the bread of life, and for whose highest good none, save Himself, had a care. The work which He had inaugurated must go on until "judgment should

issue in victory." The hostility of the ruling powers was deepening. Though He had not yet given, publicly, the slightest intimation of the final rejection of Him by the nation, as their Messiah, and of the subsequent postponement of the introduction of the Kingdom, yet He already saw that both facts were inevitable, and had given at least some very clear intimations of the former.

All these were exigencies which must be met. A crisis had arrived in the development of His work. To meet it He must take an advanced step. He must have persons, duly authorized, and amply qualified, to carry on the work after His departure. And the time had come for their appointment—an appointment which, considering the momentous and far-reaching consequences involved in it, though as yet, then, in the future, could not but have been regarded by Jesus Himself as the most important act of His life. That is of all except His offering of Himself to God for man's sin. And, indeed, the apostolate is, except His Supper, His first constitutive act, and the only institution which He called into being before His death and resurrection.

But He never did nor said anything from Himself. He ever lived in blessed and absolute dependence upon God, and in uninterrupted fellowship with Him. The action demanded by His present position involved a step so momentous, that He could not possibly consent to take it except as ordered and directed by His

Father and God. Prayer was the atmosphere in which He acted, spoke, and lived. Through prayer He told out all His needs, and struggles, all the phases and demands of His work, and all the desires of His heart. Through prayer He received His supplies and the intimations of His Father's will. This crisis called for special prayer, and He now addressed Himself, with all the energies of His being, to it, the fourth recorded prayer, since His ministry began.*

This was an all-night prayer. It is identified with those days of unwearied and exhaustive activity—"in those days," (Lk.)—which we have just studied. A busy day's work had ended. The crowds, apparently, had not dispersed, and had no desire to disperse. Leaving them, He sailed in the little boat, that was at His service, along the shore—the crowds following on the beach—until He reached that part of the shore from whence, after crossing the plain, He could ascend the mountain, *i. e.*, the well-known, and, perhaps, thus designated one, when Luke's Gospel was written.†

Which mountain it was is not known. It was one on the western side of the sea, and not far from Caper-

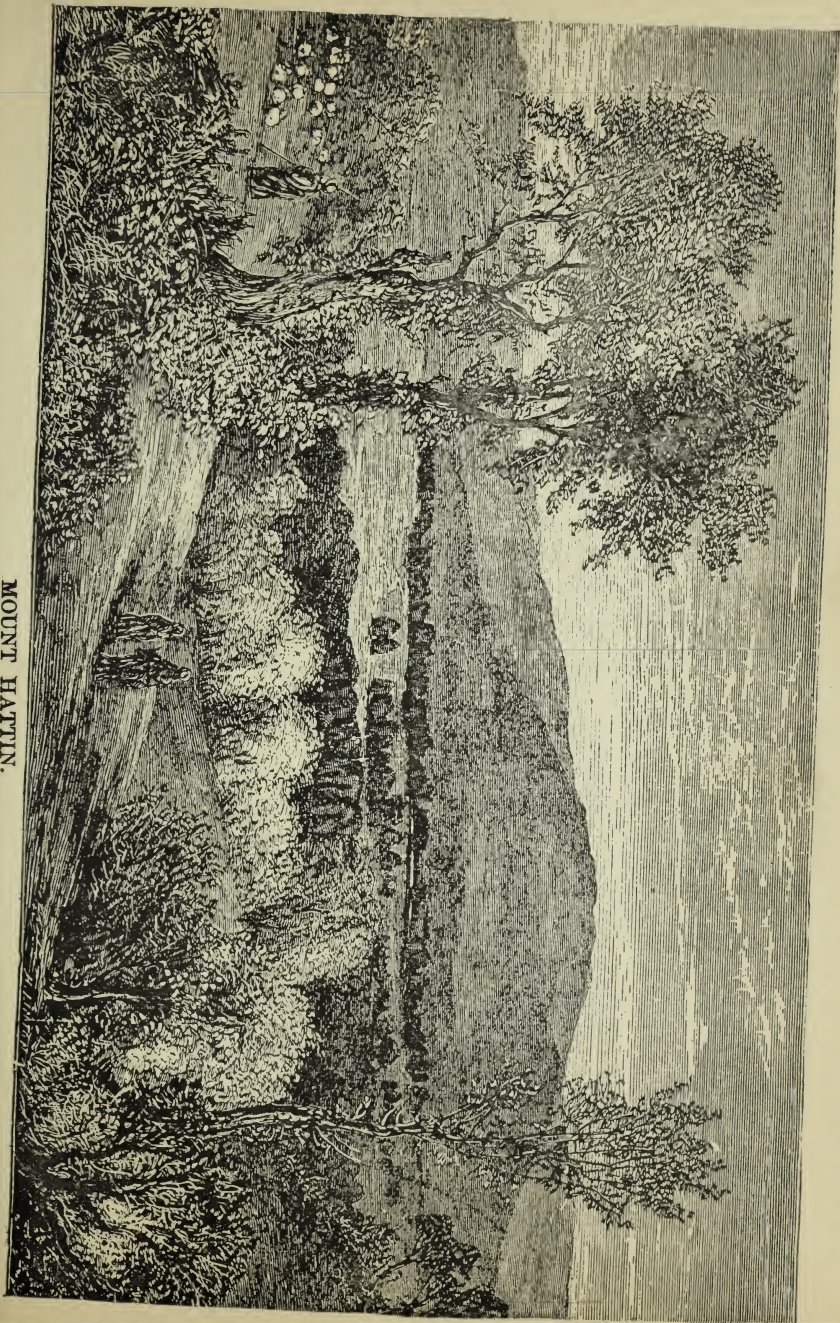
[*The reader will recall that the first one was while in the river, and being baptized, and the second one was in "a solitary place," just before His first circuit.]

[†The form of expression, "when He had ended all His sayings," *i. e.*, the Sermon on the Mount, "He entered into Capernaum," shows that the interval between the discourse and His entry into Capernaum was brief. It may, hence, be reasonably inferred that "the mountain" was not many miles from that city.]

naum. A tradition in the Latin church, but which is not older than A. D. 1283, says that it was the ridge now called the Horns of Hattin. The ridge runs east and west, is about a quarter of a mile in length, and is about nine miles from the ruins of Capernaum. To it is given the name of Mount of Beatitudes. Situation, appearance, and both the summit of the eastern Horn and the plain of the lower ridge between the two Horns, agree well with the requirements of the facts. The top of the eastern Horn is adapted for such a retirement and lowly vigil as were His during that night, and the lower ridge between the two Horns, which is flattened to a plain, is adapted for such a rendezvous as that required for the multitudes whom He addressed on the next morning.* Disciples and crowd had followed Him, apparently, to the foot of the hill. There He left them all. Alone, He ascended. If the summer twilight still hung over the land, they may have watched His receding form until it was lost in the deepening darkness. On He went until He reached some spot where none could find Him. There, in that pure air, and under that serene sky, rich in stars, He entered into the sanctuary of prayer. There, His rest was an all night watching (*dianuktereuoön*, pres. par., here only: it denotes His sleepless energy and vigilance in this watching), in *tee proseuchee tou Theou*, the prayer of God, i. e., the

[*Stanley, *Sinai and Pal.*, pg. 360.]

MOUNT HATTIN.



prayer which comes from, so belongs to, God (Rom. viii, 26, 27). It was a prayer arising out of His most rapt contemplation and most profound communion with God. The next day's work tells us the burden of that all-night prayer. In the light of, and in prolonged communion with, God concerning the next step, He saw clearly what He was to do. One by one, all the things and all the persons were brought before God. To His judgment He submitted the decision of every particular. And to Him The Father pointed out each one whom He wished to have chosen, the reason for the choice, and each thing He wished to have done. Persons, number, mission, and everything connected with the movement, all were made clearly and fully known. There, learned He the dread secret why He must choose one who would play such an awful part in the coming tragedy.* There, received He the strength firmly to take the momentous step. There, knew He that the, to man's eye, apparently unimportant, but really mighty movement of the next morning rested upon a foundation as strong as the eternal purpose of God. All was clear, and He was ready. He could come down from that forever after holy Mount in all the dignity, sweetness, strength, restfulness of spirit, and holy joy of the obedient Servant, who had been all night in the place of fullest and freest communion

[*It was in the following April, A. D. 29, six or nine months after this, that Jesus first intimated His possession of this dread secret. Jn. vi, 64.]

with God. And, having His Father's approbation for every step passed over, and His authority and power now to act, He would return to earth, gladly to execute His adorable will.

The dawn was just breaking when He left the sacred spot. The gladness of a new summer day was greeting the earth with its joys and smiles as He descended the mountain side. When He had reached a point sufficiently near to be heard distinctly, He, with a more or less loud voice, called (*prosephooneese*, Lk.,) to Himself (*proskaleitai*, Mk., present, middle, calleth to Himself,) a certain larger number of His disciples, whom He would. These all came to Him. To them He made known the Divine purpose. Out from their number He was going to choose twelve. These He would appoint to be, and would name them, apostles, *i. e.*, sent ones. Though to be selected, they were not to be sent, at once. For His first object was, (a), that they should be with Him, *i. e.*, constantly, to the end of His ministry, that thus they might be instructed, trained, qualified to be, (b), sent forth by Him, (1), to preach—what? the gospel of the Kingdom—and, (2), because called to preach, to have, when sent, authority to heal sickness, and to cast out demons, as confirmation of their authority to preach.*

[*The *kai* connects *keerussein* and *echein exousian* most closely. They had this authority in connection with, and as an authentication of their authority to preach—a proof, this, that their appointment primarily regarded, not the Church, but “the Kingdom of the Heavens.”]



He then proceeded to make His selection, and to appoint the Twelve. It surely was a most solemn, impressive and significant scene, in that early hour, and on that mountain side. Below them was the plain, sending forth its fatness in fruits and grains, and, at the base of the hill, it was alive with people, anxiously waiting Jesus' return. Beyond the plain was the lake, whose bosom was white with sails, and whose waters were gently murmuring along the shore. Above them was the deep blue sky, cloudless and calm, as if respectful of the solemn scene going on below. Around Jesus were the disciples, awe-struck, as they heard name after name called out, and saw the called ones step forth to a work of which they had no conception. And the Great Master Himself! There He sat, calm, serene, thoughtful, self-contained! His countenance was lighted up with the radiance of last night's communion. His heart was stilled by the solemnity and greatness of the act He was performing, and His whole bearing was such as became so supreme a moment in His personal ministry. This act was one of its functions. It was, practically, the preparation for the organization and officering of His work. And as the work belonged partly to His Messianic, and partly to His Adamic character and relations, this act belonged, officially, to both. It was Messianic in this, that it was an appointment to the office of preachers of the Kingdom. They were not now sent forth, but appointed "to be with Him." And His object therein was to instruct, train,

and qualify them, that they might be ready when He sent them forth. And their mission, in their first sending forth was not to teach the people, nor to proclaim salvation to individuals, but to "preach the gospel of the Kingdom." And to this one function, which, at least in the case of Judas, was given irrespectively of personal holiness, were they limited during the whole period of Jesus' personal ministry. And for the confirmation of this mission they were to have conferred upon them authority (*exousian*), "to heal sickness, and to cast out demons"—a bestowment which was itself a miracle of the highest order.

But this Messianic aspect was not the only one. The act was a most significant indication that Jesus, since He could not transform the old, would for it substitute the new. His training of them went beyond what was necessary to be preachers merely of the Kingdom. It might—and should He be finally rejected by the nation—it would be, that their field would be "the world," and their commission include in it "the gospel of the grace of God." It was, hence, an appointment to what might eventually be the constituting them heads of a new and holy humanity, and the human foundations of His provisional institution, the Church, which would fill up the whole period between His rejection (should it occur), and His return in His Kingdom. And in this aspect that appointment belonged to His Adamic character and relations.*

[*See footnote on next page.]

Four lists of the Twelve are given.† Peter heads all four lists. But there is no trace of any primacy, nor of any inequality in official position. The number, twelve, may have reference to the twelve tribes of Israel. Or it may be symbolic. If so, it is, along with the recognition of the original right of the Jews, nationally, to this position, an intimation of the coming

[*That it was at this time that Jesus choose and appointed His twelve apostles is clear from this fact: from this time on, but never before, we meet constantly with the phrase, "the Twelve"—in Matthew eight, in Mark ten, in Luke eight, and in John four times. This is proof conclusive that not until now, but afterwards constantly, a distinction was made in the company of Jesus' followers between "the Twelve" and the rest. And this distinction must have grown out of this act.]

[†And that the reader may, at a glance, see wherein they agree, and wherein differ, we append these lists:

Matt. x, 2-4.

Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus; and Lebbeus, whose surname was Thaddæus; Simon the Canaanite; and Judas Iscariot, who also betrayed him.

Mark iii, 16-19.

And Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him.

Luke vi, 14-16.

Simon (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.

Acts i, 13.

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

It will be observed that the name of Judas is omitted from the list in Acts. The reason for this fact the reader will see in the succeeding verses of that chapter.]

supersedure of them. All were Galilæans except Judas, the son of one Simon. He was *ish Kerioth*, a man of Kerioth, a village in the south of Judah. He closes each list except the one in The Acts. When that was made he was dead. Seven of them came from Capernaum: Peter and Andrew (who had removed there from Bethsaida),* the two James, John, Jude and Matthew. Philip came from Bethsaida, a city near by, Bartholomew from Cana. Thomas was born in the distant city of Antioch.† All were married except Thomas and the two sons of Zebedee—so says a tradition preserved in the Armenian church—; and these two brothers were strongly attached to their mother, whose influence over them was large, and whose ambition for them, after this appointment, appears in a conspicuous, but unlovely light. Six of them were three pairs of brothers. Andrew and Simon were the sons of Jona, or John. James and John were the sons of Zebedee and Salome, sister of the Virgin. Consequently they were cousins of Jesus. James the Less—so called to distinguish him from James the brother of John—and Judas (not Iscariot, Jn. xiv, 22), were the sons of Alpheus, called, also, Clopas, who was, Eusebius says, a brother of Joseph. If this be correct, these brothers were connections of Jesus. Simon, the brother of Andrew, now received, and was ever after-

[*John i, 44; Luke iv, 31, 38.]

[†*Patres Apost.*, pp. 272, 512.]

wards known by that name, Peter, or Cephas, a rock, which Jesus, when He called him, told him he should receive (Jn. i, 43). James and John, also, now received a name, "Boanerges, sons of thunder," which, however, was never afterward used, or even alluded to. It could not have been given because of their thundering eloquence. For, for this they were not conspicuous. It may have had reference to that burning impetuosity, intensity and fiery zeal, which twice exhibited itself in an unchastened form (Lk. ix, 54; Mk. x, 38; Matt. xx, 20). But if so, they, under Jesus' training, become both gentle and lovable, and John became the Apostle of Love. Judas, the brother of James, was called Lebbæus (from *lebh, a heart*), "the stout-hearted," and also Thaddæus (from *thodah, praise*), "the thankful." His full name was Judas Lebbeus, surnamed Thaddeus. And the appellatives point to his brave, yet thankful, cheerful character. Thomas was called Didymus. Bartholomew, the name given to Nathaniel, points to his parentage—*Bar, the son*, of Tholmai. And Matthew's name, Levi, indicates that he belonged to a priestly family. He was the son of one Alpheus, and had been a publican—a fact which he, with genuine humility, mentions, but which Mark and Luke, with becoming regard to his memory as an apostle, omit. The second Simon—who was, Eusebius says, a brother of James and Jude—was distinguished from the brother of Andrew by the Chaldee designation, the Canaan, or by its Greek equivalent, Zelotes, the Zeal-

ot. The term indicates that before his conversion he had belonged to the extreme political party called the Zealots.* Judas, the traitor, was called Iscariot—from the place of his birth—to distinguish him from Judas, the brother of James. Some of the Twelve may have been poor. But Andrew and Simon owned a house in Capernaum large enough to receive Jesus and His disciples. John owned a house in Jerusalem (Jn. xix, 27)—a fact which intimates that he and his brother owned one in Capernaum. And the partnership existing between these two brothers and Andrew and Simon, in a business which required nets, boats and hired men, shows that these two pairs of brothers had more or less capital. Matthew, too, was in comfortable circumstances. Nor were they ignorant men. They were not graduates. But Matthew's writings show Hebrew scholarship and culture, and study as well as observation and reflection. Philip conversed in Greek (Jn. xii, 20, 21). Peter conversed with Cornelius in Greek or Latin; and the Greek of his Letters is pure, accurate, and in grammatical structure equal to Paul's. And the sons of Zebedee, at least, occupied a high social position: for John was well enough acquainted

[*The Zealots were led by Judas, the Galilæan. Taking upon themselves the authority, from Num. xxv, 7, 8, to punish crimes against the law, they proclaimed that any acts or measures of any kind, no matter how bloody, if intended or fitted to break down or embarrass Roman, or any foreign rule within the Holy Land, was right and meritorious. They played a terrible part in the reign of terror that preceded the destruction of Jerusalem.]

with the High Priest to follow Jesus into his house (Jn. xviii, 15, 16).

In personal characteristics the Twelve differed much from each other. Each supplied what the other lacked. This made them, as a body, a powerful force. These features will appear as the Narrative unfolds. Suffice it now to say that Peter, who became the most pronounced and prominent, was energetic and impulsive, yet tender-hearted, thoroughly honest, outspoken, and deeply penitent, and prompt to confess the rash acts and wrongs which he committed. His receptive were stronger than his reflective faculties. He had the courage of his opinions, was a ready speaker, and became, usually, the mouth-piece of the Twelve. He is distinguished by his being admitted, with the two sons of Zebedee, into the inner circle of Jesus' friendship, and witnessing with them the glory of Transfiguration and the sorrow of Gethsemane, and by the having assigned to him the first place in the founding of the Church, both Jewish and Gentile, by heading the list, and in being, perhaps, the first one chosen, of the apostles. James and John were true as steel, fearless, full of energy, ready to undertake any task. James presided at the first Council of the Church in Jerusalem, and was the first martyr among the apostles—being put to death by Herod Agrippa, just before the Passover of A. D. 44. And John was the last survivor of the group, dying after a venerable old age. His reflective powers were large, his penetration keen;

and it is to his deep insight that we are indebted for that sublimer unfolding of Jesus' Higher Nature which we have in his Gospel and Letters.

This call involved unhesitating submission to Jesus in all things, entire separation from every aim and pursuit in life except His service, and supreme devotion to Himself. They must, except when sent out by Him on His service, be continuously with Him, to be trained by Him, and see His works and hear His words. They must be ready to go anywhere, and to do anything, at His bidding, regardless of all consequences to themselves. It was a call to a life of voluntary toil, self-denial and hardship even unto death, and with no prospect of any reward this side of it. And in the facts: (a), that upon no Jew had such a demand ever been made; that, (b), the field was an unexplored region; and, (c), that the path they must tread would be like the laborious, self-denying and suffering one being then trodden by their Master: they could see something of what that extraordinary call involved. But high and exacting as was the demand, the response was unhesitating, cheerful and prompt. Progress, in preparation to meet the duties demanded, was slow. For it was impeded by weakness of apprehension, and by various prejudices. But it was made. And, except the unhappy man under whose name the blackest line ever as yet put under any name is drawn, to that call they continued faithful to death.

The whole scene on that mountain side, at that early

[illegible]



Jesus Giving the Code of the Kingdom of Heaven.

morning hour was something very new and impressive. In all its features and issues—such as the marvellously exalted position of Jesus, His calm faith in inaugurating the movement, the response of the Twelve, and the results—it stands alone in all history.

This duty performed, Jesus came down with the Twelve, and with the other disciples to a level place (*epi topon pedinon*). There He found those disciples whom He had not called up to Himself, and with them the great crowd which He had left the night before. They had brought their needs of body and soul, had come to hear and to be healed. And such was their interest and anxiety that they had spent, so it seems, the night there. They, aware that He had called certain disciples up to Himself, were now on the lookout for Him. Soon as He was seen, the excitement began; and soon as He stood upon the level place, the rush was made. All sought to touch Him, for (how soon it was found out,) virtue (*dunamis*, *power*,) went forth from Him, and healed them all.

But His morning work had not yet been completed. He had, up to that time, been constantly proclaiming "the Kingdom of the Heavens." He had, that morning, appointed twelve men, whom, when they were trained, He would send forth to preach, "the Kingdom of the Heavens" is at hand (Matt. x, 7). Their education, henceforth, will be one of the principle features of His ministry. This morning they are to receive

their first instruction after their appointment. It was given in what is commonly called the Sermon on the Mount, and which, though meant for all His disciples, had special reference to them. This teaching He could not give while the crowd was pressing so heavily upon Him. Soon, therefore, as He could disengage Himself from the throng, He re-ascended to some point in the mountain where He had spent the night in prayer.* He took some position where the crowd could not press upon Him, and yet where He could be easily seen and heard by them all. Having taken His seat, His disciples came unto Him, followed by the multitudes. Then, in the hearing of all, and in a solemn address, He taught the Twelve the constitution and laws of "the Kingdom of the Heavens."

The complete text of this discourse, as given by the blending of Matthew's and Luke's versions into one, is as follows:†

[*Stanley, in "Sinai and Palestine," speaking of the Horns of Hattin, says, "The plain on which it stands is easily accessible from the lake, and from that plain to the summit is but a few minutes' walk. The platform at the top is suitable for the collection of a multitude, and corresponds precisely to the level place, mistranslated 'plain,' to which Jesus would come down as from one of its higher horns to address the people."]

[†The reports of Matthew and Luke are somewhat different in the circumstances, time, place, audience and contents. But these differences are not serious. And though Lange and some others maintain that the two reports are reports of two different discourses, most modern scholars, including Neander, Olshausen, Robinson, Pressense, &c., regard these two narratives as reports of one and the same discourse—parts of which Jesus may have afterward repeated. See Andrews' *Life of our Lord*, pp. 218-252.]

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Plain of Esdraelon and Galilee.



Jesus descends with the twelve from the mountain height. Luke vi, 17. } And He came down with them,* and stood in the plain (on a level place, R. V.), and the company (a great multitude, R. V.) of His disciples, and a great multitude (number, R. V.) of the people, who came to hear, and be healed.

Jesus re-ascends the mountain, and addresses His disciples in the presence of the crowd. } And seeing the multitudes, He went up into the mountain, and when He was set (had sat down, R. V.), His disciples came unto Him.

And He lifted up His eyes on His disciples, and He opened His mouth, and taught them, saying,

“Sermon on the Mount.” } Blessed are ye poor—
Matt. v—vii; Lk. vi, 20-49; } the poor in spirit: for
xi, 33-36; xvi, 17. } yours—theirs is the
The Beatitudes: these show } Kingdom of the
the spirit of this Kingdom, } Heavens—of God.
or its moral power in the } Blessed are ye that hun-
soul. It gives joy. } ger now, for ye shall
be filled.

Blessed are ye that weep now: for ye shall laugh.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

[*See pp. 226 243, for the enumeration.]

Blessed are the peacemakers: for they shall be called the children (sons, *whyoi*, R. V.,) of God.

Blessed are they which are (have been, R. V.,) persecuted for righteousness' sake: for theirs is the Kingdom of the Heavens.

Blessed are ye when men shall hate you, and shall separate you from their company, and shall reproach you, and persecute you, and shall say all manner of evil against you falsely—shall cast out your name as evil—for My—the Son of Man's—sake. Rejoice ye in that day, and leap for joy—be exceeding glad: for, behold! great is your reward in the Heavens—in (the, *tou*,) Heaven: for so—in the like manner—persecuted they—did their fathers unto—the prophets which were before you.

But,

The Woes: the results of the rejection of that Kingdom.	}	Woe unto you that are rich! for ye have received your consolation.
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Woe unto you (ye, R. V.), that are full now! for ye shall hunger.

Woe unto you (ye, R. V.) that laugh now! for ye shall mourn and weep.

Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

The conservative and illuminating influences of that Kingdom during the present dispensation.	}	Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thence good for nothing, but to be cast out, and to be trodden under foot of men.
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Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it—no man lighteth a candle and putteth it—in a secret place, neither under a (the, *tau*,) bushel, but on a candlestick (stand, R. V.), that they which come in may see the light—and it giveth light unto all that are in the house. Let your light so (even so let your light, R. V.,) shine before men, that they may see your good works, and glorify your Father which is in the heavens.

Jesus' mission, not to destroy the Law. It is, He says, spiritual, unchangable, equally binding in every part and on all subjects of it, and, in its moral parts, attaches itself to the soul as really as gravity does to matter.

Think not that I am come to destroy the law or the prophets: for I am not come (I came not, R. V.,) to destroy, but to fulfill. For verily I say

unto you, It is easier for heaven and earth to pass, than for one tittle of the law to fail. Till heaven and earth pass, one jot or one tittle shall in no wise pass (away, R. V.,) from the law, till all be fulfilled. Whosoever, therefore, shall break (*lusee, relax, dissolve obligations of*,) one of these least commandments, and shall teach men so, shall be called the least in the Kingdom of the Heavens: but whosoever shall do and teach them, the same shall be called great in the Kingdom of the Heavens. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of the Heavens.

Its subjects must feel and do } Ye have heard
right towards their fellow men. } that it was said by

(to, R. V.,) them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the Council: but whosoever shall say, Thou fool, shall be in danger of hell-fire (of the hell, *Gehenna*, of fire, R. V.). Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first go and be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly whilst thou are in the way with him (R. V., with him in the way); lest at any time (R. V., haply,) the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the uttermost (last, R. V.,) farthing.

All impurity of thought } Ye have heard* that it
condemned. } hath been (was, R. V.,)
said by them of old time,
(R. V. omits, by them of old time,) Thou shalt not
commit adultery: but I say unto you, that whosoever
(every one that, R. V.,) looketh on a woman to lust
after her, hath committed adultery with her already in
his heart. And if thy right eye offend thee (*skandalizei*
causeth thee to stumble, R. V.,) pluck it out,
and cast it from thee: for it is profitable for thee that
one of thy members should perish, and not that thy

[*Certain parts of the remainder of this discourse belong, apparently, to a later day in Jesus' ministry. We put all in as given by Matthew.]

whole body should be cast into hell (*Gehenna*, not *Hades*). And if thy right hand offend thee (causeth thee to stumble, R. V.,) cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy body should be cast (go, R. V.,) into hell (*Gehenna*).

It hath been said (it was said, also, R. V.,) Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever (every one that, R. V.,) putteth—shall put—away his wife, saving for the cause of fornication, causeth her to commit adultery (maketh her an adulteress, R. V.,) *and if* she marrieth another, *she* committeth adultery: and whosoever marrieth—shall marry—her that is divorced—is put away—(when she is put away, R. V.,) committeth adultery.

All profanity forbidden. } Again ye have heard that
 R. V.,) them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by (the, *too*,) Heaven; for it is the throne of God: nor by the earth; for it is His footstool (the footstool of His feet, R. V.): neither by Jerusalem; for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication (speech, *logos*, R. V.,) be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil (is of the evil one, *tu poneerou*, R. V.)

Ye have heard that it hath been (was, R. V.,) said,
 All malice and re- } An eye for an eye, and a tooth
 venge forbidden. } for a tooth: but I say unto you,
 that ye resist not evil (him that

Be kind to all. } is evil, R. V.): but I say unto you,
 } that whomsoever shall smite—smiteth
 —thee on the right cheek, unto him turn—offer—also
 the other. And if any man will sue thee at the law
 (go to law with thee, R. V.,) and will take—taketh—
 away thy coat, forbid not—let him have—thy cloak
 also. And whosoever shall compel (impress, *aggareu-*
sei, R. V.,)* thee to go a mile, go with him two.
 Give to him—everyone—that asketh of thee, and from
 him that would borrow of thee turn not away; and of
 him that taketh away thy goods ask them not again.

Ye have heard that it hath been (was, R. V.,) said,
 Thou shalt love thy neighbor, and hate thine enemy.
 Enemies must be loved. } But I say unto you which
 } hear, Love your enemies, do
 good to them which hate you, bless them that curse
 you, and pray for them which despitefully use you, and
 persecute you; that you may be the children (sons,
whyoi, R. V.,) of your Father which is in the heavens;
 for He maketh His sun to rise on the evil and on the
 good, and sendeth His rain on the just and on the un-
 just. For if ye love them which love you, what reward
 —thank (*charis*)—have ye? for sinners also love those
 that love them, and do not even the publicans (*i. e.*,
Roman tax-gatherers,) the same. And if ye salute
 your brethren only, what do ye more (*ti perisson*, what
 better,) than others? do not even publicans (Gentiles,
 the same, R. V.,)† so? And if ye do good to them
 which do good to you, what thank have ye? for sinners,

[*The verb is used of one who has legal authority to impress.]

[†*Hoi ethnikai* is better authenticated, here, than *teloonai*, and is favored by Tisch., Tregel., Lach., Alf., and Lange.]

also, do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also (even, R. V.,) lend to sinners to receive as much again. But love your enemies, and do good, and lend, hoping for nothing again (never despairing of any man, R. V., *mar.*); and your reward shall be great, and ye shall be the children (sons, *whyoi*, R. V.,) of The Highest; for He is kind to the unthankful, and to the evil. Be ye therefore merciful as your Father also is merciful. Be ye therefore (ye therefore shall be, R. V.,) perfect (*teleioi*, *complete*, i. e., *in your love of others*), as your Father which is in the heavens is perfect.

True motive and method of alms-giving. } Take heed that you do not your alms (*dikoiosuneen*, *righteousness, R. V.) before men, to be seen by them: otherwise (else, R. V.) ye have no reward of your Father which is in the heavens. Therefore when thou doest thine alms, cause not a trumpet to be sounded—sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have (received, R. V.,) their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret, Himself shall reward (recompense, R. V.,) thee openly.

Directions about prayer. } And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing (to stand and pray, R. V.,) in the synagogues and in the

[**Dikoiosuneen* is better supported than *eleemosuneen*, and is adopted by the critical scholars.]

corners of the streets, that they may be seen of men. Verily I say unto you, They have (received, R. V.,) their reward. But thou, when thou prayest, enter into thy closet (inner chamber, R. V.,) and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions as the heathen (Gentiles, R. V.,) do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask

Form of prayer for dis-	}	Him. After this manner
ciples, commonly called		therefore pray ye: OUR
'The Lord's Prayer.	}	FATHER WHICH ART IN THE
		HEAVENS, HALLOWED BE THY

NAME. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN (AS IN THE HEAVENS, SO ON EARTH, R. V.). GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS, AND LEAD (BRING, R. V.,) US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL (*apo tou ponerou*, FROM THE EVIL ONE). FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. AMEN.* For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Directions as to fasting.	}	Moreover, when ye fast,
		be not, as the hypocrites,

of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say

[*The last clause, For thine, &c., is omitted in the R. V., and is rejected by critics, as an interpolation.]

[*For exposition of this prayer, see Part V, pp. 46-50.]

unto you, They have (received, R. V.) their reward. But thou, when thou fastest, anoint thine head, and wash thy face: that thou appear not unto (be not seen by, R. V.) men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon (the, *tees*, R. V.,) earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt (consume, R. V.), and where thieves do not break through and steal: for where your (thy, R. V.,) treasure is, there will your heart be also.

The light (lamp, *luchnos*, R. V.,) of the body is the eye: therefore if—when—thine eye be—is—single, thy whole body shall be—is—full of light: but if thine eye be—is—evil, thy whole body also shall be—is—full of darkness. Take heed, therefore, that the light which is in thee be not darkness. If, therefore, the light which is in thee be darkness, how great is that darkness. *But* if thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

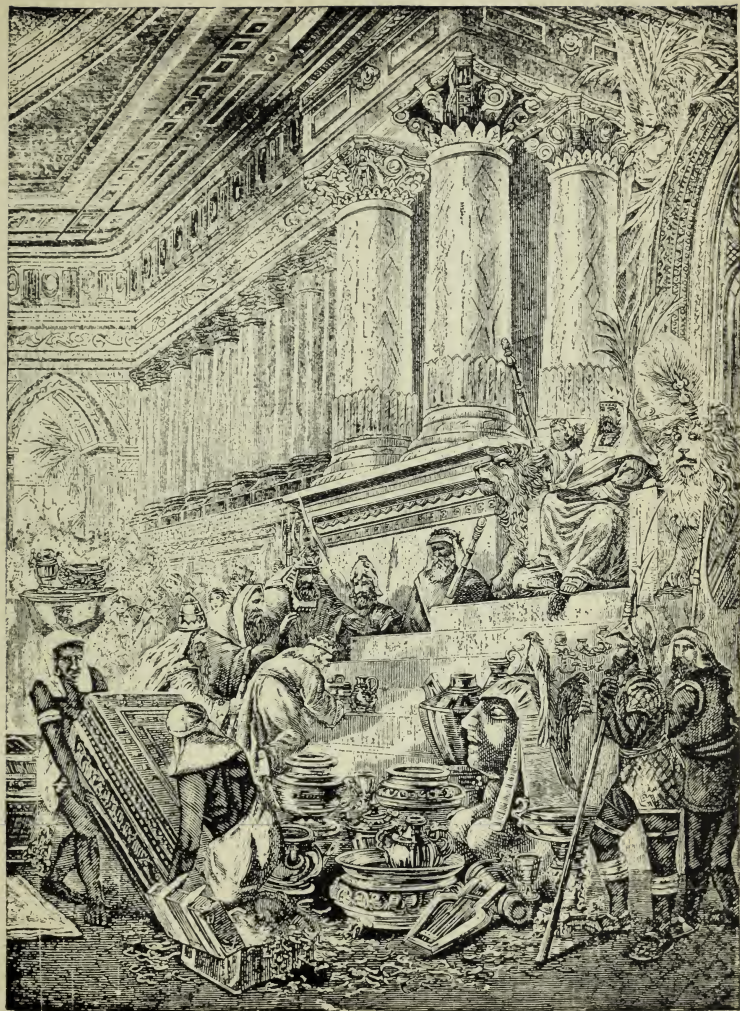
No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought (be not anxious, R. V.,) for your life what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meat (food, R. V.), and the body than raiment? Behold the fowls of the air: for they sow not, neither do

they reap, nor gather into barns: yet (and, R. V.,) your Heavenly Father feedeth them. Are ye not much better (of much more value, R. V.,) than they? (And, R. V.,) which of you by taking thought (by being anxious, R. V.,) can add one cubit to his stature? And why take ye thought for (are ye anxious concerning, R. V.,) raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of them. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought (be not anxious, R. V.), saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*

Judge not, that ye be—and ye shall—not be judged. For with what judgment ye judge, ye shall be judged. Condemn not, and ye shall not be condemned. Forgive, and ye shall be forgiven (release, and ye shall be released, R. V.). Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with what—the same—measure that ye mete withal, it shall be measured to you again.

And He spake also a parable unto them: Can the

[*See exposition of, pp. 69-74, Pt. V.]



SOLOMON IN HIS GLORY

blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect (perfected, R. V.,) shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest—considerest—not the beam that is in thine own eye? Or how wilt—canst—thou say to thy brother, Brother, let me pull (cast, R. V.,) out the mote that is in, out of, thine eye; when thou thyself beholdest not the beam that is—behold, a beam is—in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to pull—cast—out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under foot, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son ask bread (shall ask him for a loaf, R. V.,) will he give him a stone? Or if he (shall, R. V.,) ask (for, R. V.,) a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in the heavens, give good things to them that ask Him? All things, therefore, whatsoever as ye would that men should do to you, do ye even—likewise—so to them: for this is the law and the prophets.

Enter ye in at the strait (by the narrow, R. V.,) gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go

(enter, R. V.,) in thereat: because strait is the gate, and narrow is the way, which leadeth unto life: and few there be (be they, R. V.,) that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. For every tree is known by its own fruit. Do men gather grapes of thorns, or figs of thistles? Of thorns men do not gather figs, nor of a bramble-bush gather they grapes. Even so every good tree bringeth forth good—bringeth not forth corrupt—fruit; but a corrupt tree bringeth forth evil—neither doth a corrupt tree bring forth good—fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. *So* the good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh. Wherefore by their fruits ye shall know them.

And why call ye Me Lord, Lord, and do not the things which I say? Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of the heavens; but he that doeth the will of My Father which is in the heavens. Many will say unto Me in that day, Lord, Lord, have we not prophesied (did we not prophesy, R. V.,) in Thy name? and in (by, R. V.,) Thy name have cast out demons? and in (by, R. V.,) Thy name done many wonderful works (do many mighty works, R. V.,). And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.

Whosoever, therefore (every one, R. V.,) (which), cometh to Me, and heareth these sayings of Mine, and

doeth them, I will show you to whom he is like: he is like—I will liken him to—a wise man (building, R. V.) which built a house, and digged deep, and laid the foundation upon a (the, *teen*,) rock; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not—and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, is like—shall be likened unto—a foolish man, which, without a foundation, built his—an—house upon the sand—earth: and the rain descended, and the floods came, and the winds blew, and beat upon that house—against which the stream did beat vehemently, and immediately it fell (in, R. V.): and great was the fall of it—the ruin of that house was great.

And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: for He taught them as One having authority, and not as the scribes.

It was still early in the day. Trees and flowers were breathing forth their morning incense, and the birds were chanting their morning lays. The waves of the lake near by were gently rippling along the shore. The sky was serene, the air balmy. All nature was praising its great Creator. It, also, by insinuating its freshness, repose and worship through all the senses into the soul, was gladdening man. Place and hour were alike consonant with the gladness and

solemnity of the scene: and it was most sublime and impressive. First, and chiefest, was the great Jesus Himself. Around Him, seated on the grassy slope of the hill, were the just ordained twelve Apostles. Around and beyond them, standing on the flowery grass, were the other disciples. Intermingled with them was a great multitude (Matt. vii, 28, 29), partly Jews, from Galilee, Judæa and Jerusalem, and partly heathen, from Decapolis, Idumæa, and the sea-coast of Tyre and Sidon. All were waiting in breathless attention to hear what Jesus would say after such a scene as that which had just occurred. He was calm and self-collected. He felt the solemnity of His position. He knew what He was about to say, and what was its profound and eternal importance. The whole future lay clearly before His mind, as, also, the mighty past in which it was rooted. In a way most marked, He was about to show His Divine Personality and sovereignty, as Creator of law, and absolute King. "He opened His mouth"—the only time this phrase is ever used of Him—and the first word which proceeded from it, "Blessed," a word repeated again and again, breathed forth the emotion of the deepest joy, which He Himself felt, and which He would have all to feel. Then, in luminous statements, proceeded from Him, the living Organ of all-embracing truth, a discourse infinitely rich, consolatory and directive. He lifted His hearers, and us, too, in it, into the purest atmosphere. It holds one's intellectual and moral powers

willingly captivated. It awakens in the receptive soul echoes of a better day past, and aspirations for a better day to come. It points out, unerringly, the only way of ever increasing happiness and usefulness. It approves itself to judgment, conscience and heart. Its elevation, purity, and high value receive the approval of hostile criticism, and, also, of those too much indifferent, alas! to Jesus' Person and mission.*

It belongs to us now, to the past, since then, and to all the future. But spoken by a living man to living men, it must have been concerned with then living issues. Matthew's "shall" points to a perfect future possession; but Luke's "is," and "happy *are* ye," to a then present, though but partial, possession. And the characteristics of the discourse, as, also, the character of the possession, show that the address was, first, to those present who, from their relation to Jesus, had a right to this possession. The discourse relates to the Kingdom of God. This is that Kingdom in which the will of God reigns supreme. Its development on earth is to be from the inward and individual, to the outward and whole domain of human life. It will be perfectly realized when the prayer, "Thy Kingdom come, Thy will be done in earth as it is in Heaven," becomes a

[*"Jesus has left us not only a life, but a rich world of thoughts. In them all the best inspirations and longings of mankind meet and are reflected. It is the expression of the purest and directest truths which rise in the depths of the soul, and they are made common to mankind by being uttered in the simplest and most popular form." *Keim.*]

reality. Concerning it Jesus had already declared,* in the presence of at least some of His disciples, that none can enter into it except by the new birth. It follows, hence, that those addressed must have been regenerated persons. The Kingdom had already entered into these, they into it, and to them it belonged. None other could appreciate its high privileges, or seek to meet its high demands. One great fact is righteousness, *i. e.*, the complete and spiritual fulfilling of the law. Another great fact, especially implied in the beatitudes, is, (a), a promised inward state of moral excellence, and, (b), that deeply felt need and longing for it—"the things which accompany salvation"—which imply life, in contrast with the deadness of the natural man who finds his all here, and cares not for eternal realities. From this internal state results that inward and outward movement which manifests itself in ever advancing righteousness: inwardly, in that purity of heart which gives value to actions, and fits one to see God; and outwardly, in that holy deportment which shows itself in right doing and dealing, and in that love which diffuses peace and blessedness as God does; and inwardly and outwardly both, in that humbleness, sobriety, meekness, and true loftiness of desire which seeks the Kingdom of God and His righteousness, and which alone gives greatness of

[*In His conversation with Nicodemus, see Holy Life, Part II, pg. 142, 152-154.]

soul. These characteristics demand, that the "them" whom Jesus taught be, and the narratives declare that they were, His disciples. They already had some sense of their own new relationship, "your Father;" and were now to be told, in His "our Father," of their new and profound relationship with Jesus in Him, with whom, as He makes known in His impressive "My Father," He Himself has a peculiar and exclusive relationship. And them, He now addressed as "the salt of the earth, and as the light of the world."

Addressed to them, it was spoken in the hearing of a crowd, promiscuous, but very orderly, and very eager to hear. For them, then, if they, for us too, and for all mankind, if we and they but receive Jesus as the disciples had done, was it intended.

Its words, through which, the calmness and purity of the Speaker breathe into the soul, show that His bearing throughout was of the loftiest character. We see that He rests their value and authority upon the Divine dignity of His own Person. In His lofty, unrestrained, naturally uttered "for My sake," there is the coming forth of His Personality as Master and Lord. In His "verily I say, &c."—a phrase, oft-repeated, and only by Himself, and which emphasizes the fact that He is personal and absolute truth (Rev. iii, 14), He places Himself in Divine majesty above all prophets and law-givers. To the reader familiar with the facts, the essential difference between the principles given in this discourse and those laid down by all other

religion- and state-founders, between them and the wise sayings of the sages of antiquity, whether Jewish or pagan, and between them and the laws of Moses—close as the connection between these last and them is—is apparent at a glance. One most marked difference may be given. These all point out a way to the goal; “do, or be so and so, and you will reach it.” But Jesus begins at the goal. All others begin by demanding life, but Jesus, by bestowing it. Having given life to persons, and having introduced them into His Kingdom, He here gives the directions how, as living in it, to act. At its end He declares Himself the world’s judge; at its beginning, the source of the world’s blessedness. This is the blessedness of “the Kingdom” which He administers, and into which He receives, or from which He excludes, persons by His own authority. This authority is autocratic. His Lordship is absolute and universal. He is, and speaks of Himself as addressed as “Lord,” and expects and receives from His subjects the homage and obedience which are righteously His due.

These facts show the character and object of the discourse. It is too long for an analysis of its parts. A very brief summary is all we can give. It teaches no dogma, gives no ritual. It says nothing of the Church, redemption, the way to obtain salvation, “the gospel of grace,” nor even of “the gospel of the Kingdom.” Jesus had come, not to form a school or system, but to introduce a Kingdom. This, He called “the Kingdom

of the Heavens," and "of God." This, He told His disciples, already in it, "to seek first of all;" and "the gospel" of it He had already preached. This Kingdom embraces the Heavens (Matt. v, 12), and the earth (vs. 5). Not the earth as it now is, for this is to pass away (vs. 18); but the new earth to which prophecy looked forward,* and which was included in the promise to Abraham that he should be heir of the world, and which the meek are to inherit (Rom. v, 13; Matt. v, 7). Of that Kingdom Jesus now gives the constitution. It is to continue in unchanged perpetuity to its end (1 Cor. xv, 24). Hence, the fundamental principles here laid down not only belong to all the subjects of that Kingdom during the present continuance of the earth, but, also, to the earth in its perpetuity.

The whole trend of the discourse, as we could easily show, shows this; but let two facts suffice. "I am not come," said He, "to destroy the law or† the prophets, but to fulfill them." The term, *nomos*, includes the whole law, the natural, civil, ritual, and the moral or holiness enactments. This is clear from the fact that, in certain particulars which Jesus gives, He took two of them from the moral, and one from the civil, and

[*Ps. xxv, 13; xxxvii, 11; Is. lvii, 13; lx, 21; lvi, 22.]

[†*Ee*, or, is a particle of distinction. Winer, *Grammar of N. T.* It is not, however, used to sunder the law from the prophets. For Jesus Himself unites them as, internally, parts of one living whole (Matt. xi, 13; Lk. xvi, 16). Law, *kai*, and, &c. It is a disjunctive conjunction which unites *katalusai*, destroy, to each part of the sentence.]

then two from the civil, and one from the summary of the moral law.* It is the law in its whole inseparable unity, as expressing the one will of the holy God, whose one thought is righteousness, genuine and complete, whose demand is entire and hearty obedience, (and this shows the character of the righteousness), and whose commands, prohibitions, atonement, and ritual are connected with the existence of sin, and imply God's purpose and promise to put it away. This law—not man's interpretations of it, or enactments added to it, for these Jesus put aside—as given by God, Jesus came to fulfill in every fact and phase and feature of it, to fulfill it in and by Himself, and in and by all who are His, to fulfill it, in unfolding and accomplishing it, and in showing the life, peace, and blessedness which invariably flow from hearty and complete obedience to it. And He came to fulfill the prophets too. They expounded the law's spiritual meaning, and, further, they pointed to the promised Kingdom of God, and the advent of the King, in whose Person and work, as the obedient Servant of Jehovah, the law would find its perfect fulfillment. Both are parts of one living whole. The preceptive and predictive go together as means to an end.† And since both comprehend "the sufferings of Christ, and the glory that should follow," both must remain until every jot and tittle of them are accomplished. But this accom-

[*V, 21, 27, moral; and 31, 32, civil; and 34, 38 civil; and 43, 44 moral.]

[†Gal. iii, 19; Col. ii, 17; Heb, x, 1.]

plishment embraces the whole futurity of earth and of its inhabitant, man. Now, one burden of the prophets is the restitution of all things contained in the Abrahamic and Davidic covenants (Acts iii, 20-24). This includes the Kingdom of God as at present on earth, Jesus' present fulfilling of the law and prophets, now while seated on His Father's throne, and also the establishment of His Kingdom in outward and visible glory over the whole earth, when He comes again. And it is the constitution of that Kingdom which this discourse proclaims, unfolds and enforces.

The other fact is seen in the word, "swear not at all." This is not merely a prohibition of all profanity, and of all self-imprecations and asseverations, such as "by Heaven," "by Jerusalem," &c., but, also, of all judicial affirmations. These last are necessary now, because of the deceits and untruthfulness which belong to man from the depravity of his nature. Man cannot trust his fellow man in giving testimony, without the solemn sanction of an oath. Oaths, hence, rightly belong to earthly governments, which, in their way and place answer an end, as subservient to "the Kingdom of the Heavens." The citizens of this latter, are, while Jesus is absent, subjects of the former, and amenable to its laws. To them, hence, in this relation, the oath is right, a rightfulness recognized by Jesus in His word, "render to Cæsar, the things that are Cæsar's," and in His acceptance of the legal adjuration before the Sanhedrim (Matt. xxvi, 64). It is their solemn attes-

tation of their statement under a calm sense of the presence of, and their communion with, God. An oath is for confirmation, &c (Heb. vi, 16). But in "the Kingdom of the Heavens," since in it truth only is spoken, no such confirmation is needed. The citizens, being in nature and conduct perfect as God is perfect (vs. 48), will be perfect in truthfulness as in love. An oath, not being needed, will be abolished by the inward power of truth. And during the present position of the Kingdom, its citizens are required, not only by the law of that Kingdom, but, also, by the new nature which they have received, to speak the truth, and nothing but the truth, perpetually. Their communication is to be, Yea, yea; Nay, nay. But truth only being spoken, no confirmation of it is needed.* Now, such a law, and the same remark applies to many more in this code, could not survive one hour if enforced on men generally in the present condition of things. And this shows that it, and the code of which it is a part, belongs to that Kingdom, concerning which saints are daily to pray, "Thy Kingdom come."

We must not, if we would see the profound significance of this discourse, lose sight of its wide sweep in duration as well as in direction. It lays hold of the whole man. It gives those charter principles by

[*This word of Jesus raises this question: can Church courts require an oath of members? Have not such solemnly declared themselves The Lord's, and so citizens of the Kingdom, one of whose fundamental enactments is, Swear not at all?]

which thought, affections and conduct are to be regulated, in every relation which its citizens sustain both toward God and man. Take, as one illustration, the question of divorce. The Jewish schools were divided on the interpretation of Deut. xxiv, 1-4. The true idea of *ervath dabar* is, that whatever robs God's people, in His view, or a wife, in the eyes of her husband of the brightness of their, or of her, purity is a stain which deprives them, or her, of the consecration involved, in the consecration of the former to God, and of the latter to her husband. But the schools asked whether this, as to the wife, was unchastity, or merely disgust. The school of Shammai sternly maintained the former, and the school of Hillel the latter. According to this, the then generally prevailing opinion, a man could put away his wife for any decided disinclination, even though the vow of consecration was unbroken. Thus, those who would gratify passion at the expense of purity, did this through the successive polygamy which resulted from successive divorces. This was but heathen licentiousness. And Jesus, in this code, and in the most unmistakable terms, announced the sacredness of marriage, and declared that there was only one ground for divorce. Rightness and purity in heart and life were most fully announced, and enforced by the most solemn sanctions. And obedience is to be cheerful, prompt, complete and unceasing. Of it Jesus' life, discourses and conversations formed a perfect commentary. It continues in force

during the whole existence of His Kingdom. It is The King's official statement of the sort of people fitted to, of the expected, and finally completed character and conduct of those in, His Kingdom, of its charter principles, and code of laws for the government of its subjects—not only now, but after Jesus comes, the second time, to reign.

Strange charter, is it not? for a Kingdom! The great characteristic is righteousness, real and perfect, inward and outward. It lays the foundation of obedience in the motives and springs of action: think not hate, nor unchastity, nor any evil; maintain and cultivate absolute and unvarying truthfulness; employ not personal force to punish personal offenses; go beyond doing good to those who do good to you, to doing good for its own sake, to all, hoping for nothing again; be not exclusive, nor one-sided, but all-embracing in your love to man; show, through right alms-giving, in what true riches consist; be earnest in that prayer which is rooted in true self-devotement to God; let all you think, do, and say, find its deep ground in your seeking first the Kingdom of God and His righteousness; be perfect, *i. e.*, entire and complete before, as you are in, God. Lowliness of spirit, genuine sensibility, hunger and thirst after righteousness, purity of heart, that love which returns good for evil, that genuine adherence to moral obligation which faints not, falters not, but is steady at all times and amid all circumstances; and that laying up treasure in Heaven which

finds its roots in a heavenly character—these are some of the fundamental principles of this constitution. They proclaim new virtues, new hopes, a new world. They are so wholly foreign to worldly thinking that they rebuke almost every quality on which the world sets a value, present tempers and lives the greatest contrast possible, with the proud, confident, successful lives which the world delights to honor, and are a set of principles, the enforcement of which by any earthly government would be utterly impossible. But they are a reality, actually working. For with the rule the King gives the new nature corresponding, and the new life that delights in conformity to it, and the resurrection also, which is the way to the world's dominion by those who, in it, will promptly obey God's will. The Kingdom will then have come, and this constitution will then be seen in all its glory.

Step by step, clearly, calmly, impressively, Jesus had gone on in His enunciation of these great constitutional principles. He had reached the end. Luke's solemn and suggestive "when He had ended all His sayings in the hearing of the people," *epleeroose, completed* (vii. 1) all He had to say, as necessary parts of the fundamental laws of the Kingdom, which He had come to introduce, He closed. Throughout its delivery the people had listened amazed and awe-struck. And as with: "Every one that heareth these sayings of mine, and doeth them not, is like a foolish man which, without a foundation, built his house upon the sand: and

the rain descended, and the floods came, and the winds blew, and winds and stream did beat vehemently, and it fell, and great was the fall of it:" as with these solemn words of warning Jesus closed His discourse, His hearers felt the power and authority of His words. They saw that He taught them as One having authority, and not as the scribes. They were astonished. Well they might be: and so may we. In bearing He was alone; and never before had such words dropped from human lips. The effect was resistless. Yet there was nothing of the rhetorician, and no study of effect. In this, as in all His teaching thus far, we see calmness, clearness, dignity, simplicity, earnestness, directness, tenderness, loveliness, all reposing on a character of great robustness and manliness, and yet of singular sweetness and purity. He gave not technicalities, traditions, nor maxims of schools, but facts and realities. There were no flashes of fancy, no outbursts of oratory, but the steady, bright light of truth. In the simplest language He gave forth truths from nature, the Scriptures and Himself, with an analysis most masterly, a perception of shades of difference most acute, and with a profusion and variety which showed a most intimate and living acquaintance with the books of God. And the atmosphere which He breathed so pervaded the crowd, that all felt the holy calm of The Speaker, which rested on Him from first to last. And if we consider His life up to this point, His action in ordaining the Twelve, His discourse following, and His standing there with-

out the support of the heads of the nation or even of one learned or influential man; and if, further, we consider the discourse itself, in its loftiness, simplicity, scope of teaching, vast sweep, and great purpose and end, and its sublime repose throughout, we stand awed and overwhelmed in the presence of the intellect and heart which could pour forth such treasures of wisdom and goodness. The conviction is irresistible. These words came forth from His own consciousness as perfect Man, and, also, from the consciousness that He, the Man who spoke these words, was also conscious that He was, at the same time, God.

SECTION VII.

JESUS' THIRD SOJOURN IN CAPERNAUM.

Incidents: Increasing and incessant labors. Healing of the centurion's servant. His kinsfolk interfere, and seek to stop Him.

Time: Summer, A. D. 28.

Matt. viii, 1, 5-13; Mark iii, 19b-21; Luke vii, 1-10.

Now when (after, R. V.,) He had ended (*epleeroose*, completed,) all His sayings, *i. e.*, *on the Mount*, in the audience (hearing, R. V., *akoos*, ears,) of the people (*laou*), and when He was come down from the mountain, great multitudes (*ochloi polloi*, many crowds,) followed Him. And He entered into Capernaum.

And a certain centurion's servant (*doulos*, slave), who was dear unto him, was sick, and ready (*eemellen*, was about,) to die.

And when He had entered—to Him entering into Capernaum, he, the centurion, when he had heard of,

(MATTHEW'S VER.)

came unto Him, beseeching Him, and saying, Lord, my servant (*doulas*, slave,) lieth at home (in the house, R. V.,) sick of the palsy, grievously tormented,

And Jesus saith unto him, I will come and heal him,

And the centurion answered and said, Lord, trouble not Thyself. I am not worthy that Thou shouldest come under my roof: but

(LUKE'S VER.)

(concerning, *peri*, R. V.,) Jesus, he sent unto Him elders* of the Jews, beseeching Him, that He would come and heal (coming, would heal, save, *diasoosee*, R. V.,) his servant (slave, *doulon*).

And they, when they came to Jesus, besought Him instantly (earnestly, R. V.,) saying that He was worthy for whom He should do this (he is worthy that Thou shouldest do this for him, R. V.): for he loveth our nation, and he hath built us a (the, *teen*, i. e., *our*,) synagogue.

And Jesus went with them.

And when He was now not far from the house, the centurion sent friends to Him, saying unto Him,

Lord, trouble not Thyself: I thought not myself worthy to come unto Thee, neither am I worthy that Thou shouldest only say the word, and my

[*E. V. has "the" elders, &c. But in the Greek the article is absent.]

servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

And when Jesus heard these things, He marvelled at him, and turned Him about, and said unto them—the multitudes (*ochlois*, crowds) that followed Him, Verily, I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and (the, R. V.) west, and shall sit down (recline, *anaklitheesontai*) with Abraham, and Isaac, and Jacob, in the Kingdom of heaven (*toon our-anoon*, of the heavens): but the children (*hoi whyoi*, the sons) of the Kingdom shall be cast out (forth, R. V.) into (the, R. V.) outer darkness: there shall be weeping and gnashing of teeth.

And Jesus said unto the centurion, go thy way; and as thou hast believed, so be it done unto thee.

Jesus' tenth recorded miracle. } And his servant was
healed in that selfsame
hour.

And they that were sent, returning to the house, found the servant (slave) whole, that had been sick.*

And they, *i. e.*, *Jesus and the Twelve*, went (He cometh, R. V.) into a house (went home, *mar. eis oikon*; *i. e.*, His home).

And the multitude cometh together again, so that they, *i. e.*, *Jesus and the Twelve* could not so much as eat bread.

And when His friends (kinsmen, *mar.*) heard of it, they went out to lay hold on Him: for they said, He is beside Himself.

[**Ton asthenounta*, that sick one, is wanting in many Mss.]

Soon as the proclamation had been delivered, at about 8 or 9 A. M., Jesus at once left the mountain, accompanied by the newly appointed Twelve, and followed by many crowds, and returned about noon to Capernaum. On the way many of those following had dropped off to their homes or resting places. But some continued following as He went on directly towards His own home; the house, doubtless, of His mother, who, with her sons, had removed to Capernaum. But He had not yet reached it when a fresh demand was made upon His labor of love. Just as He had entered into the city,* He was met by a deputation of elders of the Jews. They belonged to either the governing body of the synagogue, or to the chief magistracy of the city. They came to Him with a request from a Gentile: and this shows, (a), that Jesus as yet occupied purely Jewish ground; (b), that the synagogue had not seen as yet any ground to break with Him, or to share in the hostility of the Rabbis or Pharisees; (c), that these elders were friendly to Jesus, and may have known Him personally; (d), that they believed in both Jesus' ability and willingness to act in the case; and, (e), that the person for whom they proffered the request, was not even "a proselyte of the gate," but a heathen still, and yet even worthy of the special respect and regard of Jesus, as of themselves.

Matthew says "he came beseeching Him." But his

[**Eiselthonti de eis Kap., to Him entering into Capernaum.*]

words do not necessarily only imply a personal coming and beseeching. Jewish custom recognized that what was done by an agent was done by oneself.* The authenticity of the narratives is recognized even by Keim, who, also, regards the centurion as a real historical personage. No injury therefore is done to Matthew's briefer narrative, if, interpreting it by Luke's fuller one, which is superior in both vividness and exactness, we say the man came through those elders beseeching Jesus.

He was a Gentile. So the contrast—in vs. 10 (Matt.) and vs. 9 (Lk.),—between him and Israel shows. He was the first Gentile that had come to Jesus exercising faith in Him, and the first heathen who became an heir to the Kingdom. He was a military officer, a centurion, *i. e.*, captain of a company of 100 men. He may have been in the service of Herod Antipas, whose army was recruited mostly from Gentiles in Cæsarea, and from the Samaritans.† But he may have belonged to the Roman army, which had a garrison in Capernaum. He seems to have been quite a long time stationed there. He had money and owned a house ("my roof"), which seems to have been in the suburbs, perhaps on the road to Tiberias. His uniform deportment as a soldier had commanded the regard of the citizens. He had respect for their religion, concerning which he must

[*Mk. x, 35; Matt. xx, 20.]

†Jos. *Ant.*, xix, 9-12.]

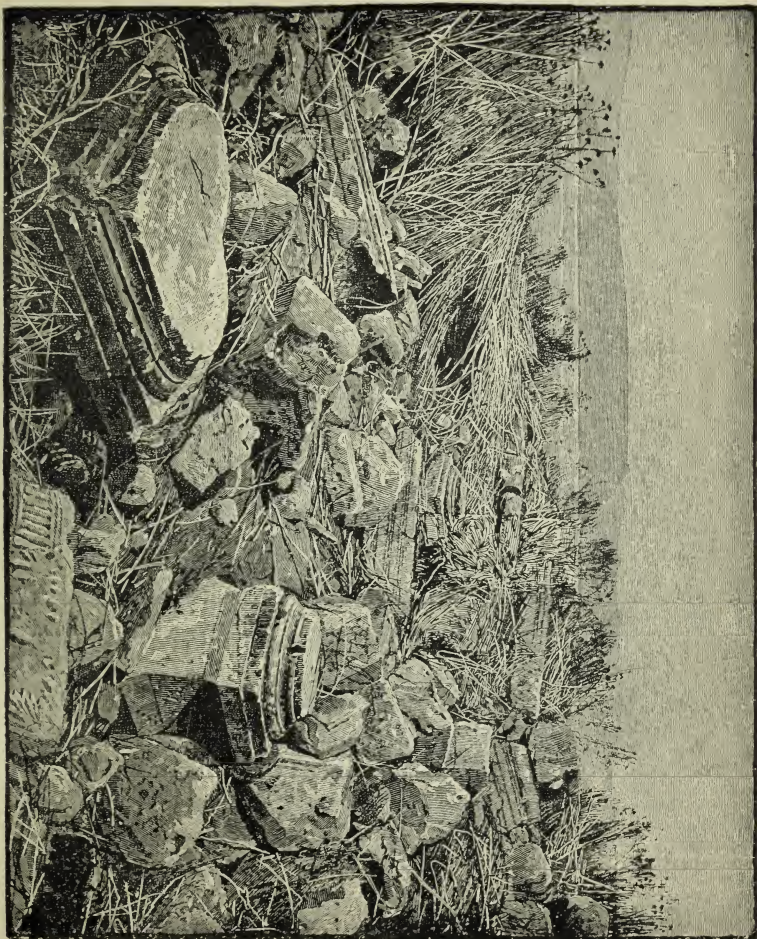
have informed himself. He had been subdued by the power of the truth in the Old Testament life, had in his heart a deep religious life, and had become, most probably, a true worshiper of Israel's God. He like Cornelius (Acts x) was a good heathen. His reverence for God and His truth, and his regard for the people, conjoining with a noble generosity, led him to build a synagogue—the very one perhaps, in which Jesus had already taught, where, later, He delivered His celebrated Capernaum discourse, and whose ruins are objects of such intense interest to modern travelers. And his good will, shown in this fact, (“He loveth our nation, and hath built us a synagogue”)* was urged by the elders as a motive to induce Jesus to listen to and regard his and their appeal.

This man had a servant who was dear to (*entimas*, highly esteemed by,) him, and who had been thrown down (*bebleetai*), and was grievously afflicted, by paralysis.† It appears to have affected his whole body. He was about to die. The man was, in the eye of the law, merely a chattel whom the centurion could legally sell, maim, or kill. And the deep interest he took in him speaks volumes for the character of the slave, and for his own. It tells us that he was a man of genuine sensibilities which he had allowed nothing to blunt. No human aid could do his servant any good. In his

[*Though built by a Gentile its sanctity was made secure by its consecration.]

[†For remarks on this disease, see page 163.]

SYNAGOGUE RUINS AT TELL HŌM. SITE OF CAPERNAUM.



despair he turned to Jesus. What specially directed his attention to Him we are not told. He could be no stranger to His great fame. He must have learned of the cure of the nobleman's son, wrought in the December before.* He could not but have heard of the many wonderful cures wrought in the city during the past two months. But these blessings had been bestowed upon Jews. Would Jesus heal a slave at the request of a Gentile? There was no precedent. He may have seen and heard Jesus. His character, so far as it had come to his knowledge, was all the ground that he had for any faith. But this was enough. He thought the whole matter over. He had, he found, faith enough in His willingness and ability to commit the case into His hands. He had learned that Jesus was absent. But he was on the watch. And soon as he found that He was returning he acted promptly. As a Gentile he dared not approach Him directly. But, by a previous arrangement, perhaps, he obtained the kindly offices of the elders to act in the matter on his behalf.

They promptly complied.† They met Jesus as He entered into the city. They presented the man's request, eagerly (*spoudaioos*), adding their own entreaties. The motive which they urged, ignorantly, and so honestly, was not Jesus' grace, nor even the servant's need, but

[*See Holy Life, Part II, pp. 235-240.]

[†This compliance is wholly in accordance with oriental usage. Thompson, *Land and Book*, 1, 313.]

the man's worthiness. And this, they said, was seen in his love for their nation, which, shown in building a synagogue, showed a regard for their God.

To this request Jesus gave, as He had to one once before, the prompt response, "I will!" "I, coming (*elthoon*), will heal him"—an answer carrying in it an implied promise that He would, while going, heal him.

He started at once, attended by the elders, and followed by the crowd—part, perhaps, of those which had followed Him from the Mount. He had not yet reached the house, when the centurion, who either saw Him coming or was informed of His approach, was for a moment perplexed. He recognized that his house, because he was a Gentile, was regarded by the Jews as defiled, and defiling to any Jew who entered it. His humility was very profound and sincere. His faith was very strong; and the veneration which Jesus had inspired was very great. Acting with the promptness of a soldier, he sent a second deputation—one, of his friends (*philous*, Lk. xv, 6; Acts x, 24). They hastened to meet Jesus with the centurion's apology and request. But this did not seem to the man enough. Breaking through the scruples which had hitherto held him back from a direct, personal application, and from now an apology also, he went himself.* Approaching Jesus, he, with the utmost reverence addressed Him as Lord, declared himself wholly unworthy of the honor which

[*I see no way to harmonize the two narratives consistently with the facts given in both except by this suggestion.]



THE CENTURION BESEECHING JESUS.

he was receiving from Him, and expressed his fullest confidence in His ability to heal his servant by a word: "Lord, do not trouble (*skullou*, put to inconvenience) Thyself. I am not worthy (*hikanos*, *fit*, Levitically) (*hina*, *because of that*," i. e., because a Gentile) "that Thou shouldest enter under my roof. Wherefore" (*i. e.*, because of this unworthiness, *dio*) "not at all (*oude*) thought I myself (personally worthy, *eevioosa*) to come unto Thee. But" instead of your kindly proffered personal attendance, "say in a word (*logoo*," dative of the means) "and my servant shall be healed." Then, by a fact in his own military life, in which he compares Jesus' relation to the world of spirits to his own military command, he illustrates and emphasizes his meaning. "For I am a man" (ordinary, and in a dependent condition) "set under the authority" of my superiors, who can order me. And "I also have under me soldiers," who obey my orders, and servants who obey my commands, as I obey the orders of those over me. I know what it is both to obey and command. So you, as commander of spiritual forces, have authority over diseases. Give but the word, and the disease shall leave my slave,—an exhibition of faith of a very high order. It was an utter disclaimer of all worthiness of any kind as a plea. It cast all simply and solely upon the mercy of Jesus. It was bold, and free from all dependence upon the sensible. It declared that Jesus by the power of His will, without personal contact, or any agency, could heal. And this shows a faith clearer and stronger far than

that of the nobleman whose son Jesus had healed the December before.

This is *the* feature in this charming narrative. It makes known to us the many noble traits of the centurion's character. Notably, his regard for Jehovah, and for His worship and people, his generosity, amiable interest in his slave, his humility, unwonted in a Roman, and the depth of his religious life. Lowliness in man gives delight to God (Ps. xxxiv, 9). The more genuinely lowly one is, the richer the life, and the brighter the faith. And this it was which awakened Jesus' astonishment and delight. That which He marked as the most prominent characteristic was the humble, unhesitating, naked and absolute confidence in Himself. As an exhibition of faith where least expected, it greatly astonished, as it refreshed, Jesus. He marvelled at it. He commended it. Turning round to those following Him, He declared to them that Israel, during His ministry, had furnished no parallel. In Israel had the faith-seed been deposited. The Jews were the people of faith. Of them had Jesus come. To them had He proffered Himself, that, through their reception of Him and of "the Kingdom of the Heavens," this faith might come to the Gentiles. He should have been hailed and received with faith. But He had not found it. Israel, He intimates, had lost the susceptibility for the the Divine. But here was a heathen who had deep inward longings after it. Then to that crowd He gave His first hint as to the transfer of the Kingdom to the

Gentiles,* and pointed out, in the connection of this word with what preceded it, that entrance and heirship come only through that faith which accepts Him as King. All along had Israel, because of outward relationship, regarded themselves as the "children of the Kingdom," who, alone, would enjoy it. And, outwardly, "these children" they were. But heirs they could not be, except by acceptance, through faith, of Jesus as their Messiah. This, it was becoming evident to Him, they would not do. Hence, they should be cast into the "outer darkness"—the darkness outside of the lighted up banqueting hall, the uttermost darkness—a place of hopeless, endless night—"where there shall be weeping," *i. e.*, sorrow, "and gnashing of teeth," *i. e.*, anger. Through this figure is pointed out the wretchedness of that future whose duration is occupied with self-engendered and unavailing anguish.† This would be their condition. But far different would it be with those whom they had consigned to this hopeless misery. Gentiles should come from every quarter of the globe, and recline, in fellowship with Abraham, Isaac and Jacob, at the table at the feast of The Messiah. They would enjoy the benefits and blessings of "the Kingdom of the Heavens." This very fellowship necessitates the resurrection of the body, and the

[*Intimations of this transfer are found in the prophecies. Ps. lxxxvii, 4; Is. xix, 21, 22; lxi, 6, 7, &c.]

[†Comp. Matt. xiii, 42, 50; xxii, 13; xxiv, 51; Luke xiii, 28, &c.]

renovation of the earth, with its restoration to its paradisaical condition. And Jesus' use of the verb "come," shows that all this is connected with the introduction and establishment of "the Kingdom of the Heavens." It, hence, must outwardly and visibly attain world-wide supremacy. And this will be the final victory of good over all evil, in both inward and outward things, and the restoration of the harmony which prevailed in the Universe before Satan's revolt.

This was the severest shock which Jewish ideas had yet received. Jesus' word recognized as realities, these ideas of "the Kingdom," and the joyous fellowship therein, with the patriarchs and heroes of the Jewish faith. But it showed the Jews how false were their conceptions as to the persons who should share in that fellowship. They, "the sons of the Kingdom," would cause, by their rejection of Himself, their and the Gentiles' relations to the Kingdom to be exactly reversed. The blessings for which they had confidently looked were to become the possession of believing heathen. The punishments which they had declared belonged to the heathen were to fall upon their own heads. Such words were a total overthrow of their most cherished beliefs. And to find these so suddenly and surely overturned must have given them a shock from which they never recovered.

Having spoken this word Jesus turned to the centurion, and strengthened his faith by granting his request. "Go thy way," said He, "as thou hast believed,

so be it done unto thee." And just as Jesus spoke that word, "in that self-same hour," his servant was healed, and was found whole by the centurion and his friends when they reached his home.

This was a private miracle. In all such miracles Jesus demanded faith as the conditional medium through which He bestowed the blessing. In the case of the leper, Jesus wrought the cure in answer to the man's own prayer of faith. But here, as in the case of the nobleman, the cure was wrought in answer to the faith and prayer of another, and in this case those of a Gentile. The servant exercised no faith. He was unconscious even of what his master was doing on his behalf. The faith, then, of one may be the means of conveying blessings to another, even though the other be not able to exercise faith, or be not aware of its being exercised. And this fact suggests* that, when the Kingdom comes in, those for whom believers have exercised faith and prayer will not be left out.

It was now, perhaps, somewhat late in the afternoon. Apparently, Jesus and the Twelve went, at once, to His home, *i. e.*, the residence of His mother. He and they needed rest and refreshment. He had eaten nothing, it seems, for twenty-four hours or more. He had spent a sleepless night in prayer, and had been incessantly occupied since daylight. But even now so much leisure as was needful for eating was not allowed

[*So do such passages as Matt. x, 22-28; Lk. viii, 41-50.]

Him. Those who had followed Him to the centurion's house followed Him back to His mother's. To these were added those who had listened, spellbound, to His Sermon on the Mount, and having followed Him into Capernaum, had dispersed. They had now returned, joined by others, moved by the latest sensation, the healing of a Gentile's slave. They had come to see, hear, and be healed. They were all around the house. This was a call which Jesus could not refuse. Without stopping either to rest or eat, He, occupied wholly with His mission, went out at once, and in unwearied and self-forgetful love began to minister unto them.

Such ceaseless activity following the great exertions of that day and the all night vigil, and these preceded by days of laborious toil, awakened in certain anxiety and alarm. They feared that His physical and mental powers must give way under the tremendous strain. One or more of them went and told those of Him (*par autou*), *i. e.*, those belonging to Him (Mk. iii, 31), the facts and their fears. These were His brothers, who may have recently arrived from Nazareth (*Meyer*), or were then settled in Capernaum (*Lange*), and resided at some distance from their mother's home. Though they did not, then, believe in Him, and had no sympathy with Him in His work, they loved Him as a brother—for He was a most lovable Man. The message excited them. They were aware that His actions and words had aroused the hostility of Pharisees and scribes. They thought, perhaps, that His tireless toil

was for nothing. They knew not the aim and end of His mission, nor of the constant supplies of strength which He was receiving from God. But they saw that His activity was ceaseless, and that the excitement which His teaching and healing had aroused was profound and wide-spread. All this they contrasted with His thirty peaceful years in Nazareth. Gauging Him by the ordinary rules regulating human conduct, they could not understand His all-consuming zeal. They regarded it as unnatural and unhealthful. They hastened to where He was to lay hold on (*krateesai*, *seize*,) Him, cause Him to stop His work, and take Him away by force. And they gave as their reason, "He is beside Himself." This was not an innocent acceptance of the insinuation of the Jews, that He was out of His mind (*Geikie*); for that was not thrown out until a later day. The verb is not *mainomai* (Jn. x, 20, the verb Festus applied to Paul, Acts xxvi, 24, 25,) but *existeemai*: translated, usually, by "amazed," "astonished;" once, by "wondered," thrice, by "bewitched" (Acts viii, 9, 11, 13); and once, elsewhere (2 Cor. v, 13), by "beside himself." Jesus' brothers acted, so do we gather from this verb, viewed in the light of its use elsewhere, not from policy (*Schaff*), nor from belief that Jesus had lost His mind, but from the honest, though mistaken conviction, that He, from unusual excitement, had become the victim of an ecstasy, or of religious enthusiasm. From His absorbing interest in His work, He had too heavily taxed

both His mental and physical powers. The pressure was too heavy, the strain too great. His conduct was unnatural. He was giving the people the impression that His mental balance was being disturbed. If He did not stop, He would break down. And, therefore, out of the truest and tenderest regard, they interfere.

We know not the result. He yielded, perhaps, to their entreaties, and went into the house. There, He rested during the few hours left of that day. But the next day He started out upon His third circuit, during which, in new fields, He was again incessantly occupied.

SECTION VIII.

JESUS' THIRD CIRCUIT IN GALILEE.

Places: Nain: Incidents: Raises a widow's son to life.

Unknown: Receives a message from John Baptist
—Sends an answer—Bears testimony to John.

Unknown: Dines with a Pharisee—Is anointed by a woman.

Unknown: Continues His circuit, attended by the Twelve, and accompanied by certain women.

Time: Midsummer and Autumn, A. D. 28.

Luke vii, 11-17; Matthew xi, 2-19.

Luke vii, 18-35; 36-50; viii, 1-3; xvi, 16.

And it came to pass the day after (soon afterwards, R. V.,)* *i. e., the healing of the centurion's servant,*

[*The Mss. and critical authorities are about equally divided between *en tee exees*, *the day after*, and *en too exees*, *afterwards*. Tregelles, Westcott and Hort., Godet and Meyer, and the R. V., prefer the latter. Luke always expresses "the following day" by *tees exees*, without the *en*, Meyer. But Tischendorf, Wieseler, Alford, Lange and Robinson prefer the former. "If it were *too*, then surely *kathexees* (*chronoo*) would have followed." Lange.]

that He went into a city called Nain; and many of His disciples went with Him, and much people (a great multitude. R. V., *ochlos polus*, a great crowd.)

Now when He came nigh to the gate of the city, behold there was a dead man carried out (there was carried out one that was dead, R. V.,) the only son of his mother, and she was a widow: and much people of the city was with her.

And when The Lord saw her, He had compassion on her, and said unto her,

Jesus' word to the widow. } Weep not.

Jesus' action. } And He came and touched the bier:

And the bearers stood still.

Jesus' word to the corpse. } And He said, Young
His 11th recorded miracle. } man, I say unto thee,
First one of raising the dead. } Arise.

And he that was dead (*ho nekros*, the dead,) sat up, and began to speak.

And He delivered (gave, R. V.,) him to his mother.

Impression the miracle made } And there came a
upon the spectators, and upon } fear (fear took hold,
all who heard of it. } R. V.,) on all: and
they glorified God,
saying, A great prophet is risen up among us; and,
God hath visited His people.

And this rumor (report, R. V.,) went forth (concerning Him, R. V.,) throughout all (in the whole of, R. V.,) Judæa, and throughout (in, R. V.,) all the region round about.

Message to Jesus from John Baptist, still in prison. Matt. xi, 2-19; Lk. vii, 18-35. } And the disciples of John showed (told R. V.,) him of all these things.

Now when John had heard in the prison the works of (The, *tou*,) Christ, calling unto him two of his disciples, he sent them to Jesus, and said unto Him, Art Thou He that should come (that cometh, R. V., *ho erchomenos*, the Coming One), or look we for another (*pros-dokoomen*, comparative, are we to, or, still we look).

And when the men were come unto Him, they said, John Baptist hath sent us unto Thee, saying, Art Thou He that should come (that cometh, R. V., *ho erchomenos*, the Coming One), or look we for another?

Jesus' first indirect reply—Messianic deeds. } And in that same hour He cured many of infirmities (diseases, R. V.,) and plagues, and of evil spirits; and unto (on, R. V.,) many that were blind He gave (bestowed, R. V.,) sight.

Jesus' direct reply. } Then Jesus answered and said unto them, Go your way, and tell (*apangeilate*, report to,) John again what things ye do see and hear—have seen and heard—how that the blind see—receive their sight—and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them. And blessed is he whosoever shall not be offended (shall find none occasion of stumbling, R. V.,) in Me.

Retrospective survey of the ministry of John. Jesus' testimony to him. } And as these—the messengers of John—were departed, Jesus began to say unto the multitudes (the crowds, *tous ochlous*,) concerning John,

What went ye out into the wilderness for to see (behold, R. V., *theasthai*, gaze at as a spectacle)? a reed shaken with the wind? But what (*alla ti*, implying a silent negative,) went ye out for to see (*idein*, look at)? A man clothed in soft raiment? Behold, they that wear soft raiment—are gorgeously apparalled—and live delicately, are in king's courts. But what (*alla ti*) went ye out for to see (*idein*)? a prophet? (but wherefore went ye out? to see a prophet, R. V.)? Yea, I say unto you, and much more than a prophet. This is he of whom it is written (Mal. iii, 2),

Behold, I send My messenger before Thy face,
Who shall prepare Thy way before Thee.

Verily I say unto you, Among them that are born of women, there hath not arisen—there is not a prophet (there is none, R. V.,) greater than John the Baptist, yet he that is least (*mikroteros*, lesser,) in the Kingdom of the Heavens, of God is greater than he. For all the law and the prophets were (Lk. xvi, 16—all the prophets and the law prophesied—until John: since (from, R. V.,) that time (the gospel of, R. V.,) the Kingdom of God is preached, and every man presseth (entereth violently, R. V., *biazatai*,) into it (Lk. xvi, 16). From the days of John Baptist until now the Kingdom of the Heavens (*Grk.*) suffereth violence (*biazatai*, is assaulted,) and the violent (men of violence, R. V.,) take it by force.

Characterization of this rejection. } And all the people that heard Him (when they heard, R. V.), and the publicans, justified God, being baptized (having been baptized, *baptizhentes*), with the baptism of John. But the Pharisees and lawyers rejected (for themselves, R. V.) the

counsel of God against (*eis*, in,) themselves, being not baptized (not having been baptized, *baptisthentes*,) of him.

John Baptist's being Elijah } And if ye will (are
contingent upon his reception } willing, R. V.,) to re-
ceive it (him, R. V.,
mar.) this is Elijah which was for to (is to, R. V.,) come
(*ho melloon erchesthai*, is about to, or shall (Matt. xvii,
12,) come).

He that hath ears to hear, let him hear.

But* whereunto shall I liken this—the men of this—generation, and to what are they like? It is, they are like unto children sitting (that sit, R. V.,) in the market places, and calling (which call, R. V.,) unto their fellows (*etairois*, companions, playmates, Matt.,) (one to another,) and saying, We have piped unto you, and ye have not danced; we have mourned (wailed, R. V., *ethreeneesamen*, wailed funeral dirges,) unto you, and ye did not lament (*ekopsasthee*, beat the breast, Matt., *eklausate*, cry out aloud, Lk.). For John the Baptist came (is come, R. V.,) neither eating nor drinking—not eating bread, nor drinking wine—: and ye—they—say, he hath a demon (*Grk.*) The Son of Man came (is come, R. V.,) eating and drinking; and ye—they—say, Behold a gluttonous man, and a wine bibber, a friend of publicans and sinners.

But (*kai*, and nevertheless) Wisdom, (*Hee Sophia*,) is justified (by her work, R. V., Matt.,) of (*apo*, from, Lk.,) all her children.

[†The “And the Lord said” (Lk, vs. 31), is wanting in Cod. Sin. and is rejected by critics as an insertion.]

Jesus accepts an invitation from Simon, a Pharisee, to eat with him — While at the table He is anointed by a woman. Lk. vii, 36-50. } And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat (*aneklithee*, reclined at table).

And, behold, a woman in the city, which was a sinner (a woman which was in the city, a sinner, and, R. V.), when she knew that Jesus sat (was sitting, R. V.) at meat (was reclining at table, *anakeitai*), in the Pharisee's house, she brought an alabaster box (*flask*) of ointment, and stood at His feet, behind Him, (and standing behind at His feet, R. V.), weeping (she, R. V.), began to wash (wet, *brechein*, R. V.) His feet with (her, *autou*, R. V.) tears, and wiped them with the hairs (hair, R. V.) of her head, and kissed His feet, and anointed them with the ointment.

The Pharisee's reflections on the scene. } Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This man, if he were a prophet, would have known (perceived, R. V.) who and what manner of woman this is that toucheth him, for (that, R. V.) she is a sinner.

And Jesus answering, said unto him, Simon, I have somewhat to say unto thee.

And he saith, Master (Teacher, R. V.), say on.

Jesus' remarks and question. } There was a certain creditor which had two debtors: the one owed five hundred pence (*denaria*, \$75.00,) and the other fifty (*denaria*, \$7.50). When they had nothing (*mee echountoon de autoon*,

they having not wherewith, R. V.,) to pay, he frankly forgave them both. Tell Me, therefore, Which of them will love him most?

Simon's answer. } Simon answered and said, He,
I suppose, to whom He forgave
the most.

Jesus' remarks to Simon. } And He said unto him,
Thou hast rightly judged.

And He turned (turning, R. V.,) to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed (wetted, R. V.,) My feet with (her, R. V.,) tears, and wiped them with the (her, R. V.) hairs of her head.* Thou gavest Me no kiss: but this woman (she, R. V.), since the time I came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint: but this woman (she, R. V.,) hath anointed My feet with ointment. Wherefore I say unto thee, her sins which are many are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

Jesus' word to the woman. } And He said unto
her, Thy sins are forgiven.

Reflections of the guests. } And they that sat at
meat (reclined at table,)
with Him, began to say within themselves, Who is
this that also (even, R. V.,) forgiveth sins?

Jesus' second word } And He said to the woman,
to the woman. } Thy faith hath saved thee; go
in peace.

[**Tee kephalees, of her head, is wanting in Cod. Sin., and best Mss.*]

Jesus turning towards Capernaum, } And it came
 and continuing His circuit, with the } to pass (soon,
 Twelve, is accompanied by certain } R. V.,) after-
 women. The first family circle gath- } wards, that He
 ered around Him. Lk. viii, 1-3. } went through-
 out every city and village (about through cities and
 villages, R. V.,) preaching and showing (bringing,
 R. V.,) the glad tidings of the Kingdom of God: and
 the Twelve were with Him, and certain women which
 had been healed of evil spirits and infirmities, Mary
 (that was, R. V.,) called Magdalene, out of whom went
 (out from whom had gone, R. V.,) seven demons, and
 Joanna the wife of Chuza, Herod's steward, and Su-
 sanna, and many others; which ministered unto Him
 (them, R. V.,) of their substance.

After a single night's rest Jesus started upon His third circuit. And the gladness of nature, now clad in its summer robes and laughing with joy, was, doubtless, an index of the richer and nobler joy which filled His heart, at seeing "the pleasure of the Lord prospering in His hand." He had, on the day before, gained His first Gentile convert. He was now starting out to again, and in new fields, proclaim "the gospel of the Kingdom." He was attended by the Twelve, who, from this time on, were with Him constantly until He sent them on their first mission. Other disciples and a large crowd also followed Him. He commenced, as the Orientals always do, His journey early in the morning. He took, probably, the great road—traces of which are still seen—passing from Caperna-

um onward through Nain, distant about twenty-five miles. Nothing special occurred until He had passed the burial ground,* east of, and less than a mile from, the city of Nain (*i. e., the beautiful*). Though now but a miserable hamlet occupied by a few poor Mohammedans, Nain was then a city with walls and gates. It was situated at the foot of Little Hermon, and a few miles south of Mount Tabor. It stood on the plain of Esdraelon, and on the bank of the river Kishon, which flowed between it and Mount Tabor. The river is forever identified with the defeat and overthrow of Sisera's host. In full view of Nain is Endor, whose witch, from unhappy Saul's interview with her, has an undying fame. The country around has been from time immemorial both fertile and beautiful. River, land and mountains are still there; and the neglected graveyard. But all else, save the hamlet of *Nein*,† has crumbled into dust.

Among its citizens at that time was a widow with an only son, perhaps her only support. At least, he was her comfort and stay. On this morning, or on the day before, he had died. With the most intense anxiety, and with the care and kindness which a mother only can give, this widow had nursed her sick boy. Kind neighbors had sympathized with, and had assisted, her,

[*It has been identified. It is now neglected and unfenced. *Land of Israel*, pp. 129, 130.]

[†The name Stanley regards as a guarantee of the authenticity of the site, *Sinai and Pal.*, pg. 343.]



NAIN



THE BIER IN COMMON USE



as well from personal regard as for humanity's sake. For she seems to have been most highly esteemed. But they could not check the disease. Nor could medical skill. It became certain that her boy must die. The pious had come in, had offered their prayers, and had given that consolation which they could. The last farewells were spoken. The last kiss to the living, and the kiss, with the closing of his eyes, to the dead, had been given by the mother. Then her loud burst of grief told her neighbors that her boy was gone. Soon after, the wailing blast from the horn told the sad news to the town. Then the mourning women and pipers (*auleetas*, Matt. ix, 23,) assembled. Seated amid the mourning circle, they studied to stir the source, and give fresh impulse to the flow of tears, and to keep the mother's grief up to the agonizing point. This they did by vehement sobs and gesticulations, and by eulogistic dirges, in which they monotoned the noble character of the deceased. Intermingled with these wailings were the plaintive strains of the pipe. And this continued, broken only by intervals of solemn silence, until the hour for the funeral.

Meanwhile the body, laid upon the ground, was washed, anointed, and then subjected to an entire ablution in warm water—a precaution, perhaps, to guard against premature interment. It was then wrapped in the best that the widow could afford for burial, and was placed within the *saron*, *open coffin*. Then, the face being covered with a napkin, it was

placed upon a bier made of plain boards, and deposited in a room where it could be seen by all visitors. These offices were rendered by the nearest relatives, or by pious friends, who, also, procured the Rabbi who was to pronounce the funeral oration.

Everything being ready, the mother awaited in her grief and loneliness the hour when she must go forth to "bury her dead out of her sight," in the burial ground near by the road leading to Capernaum.

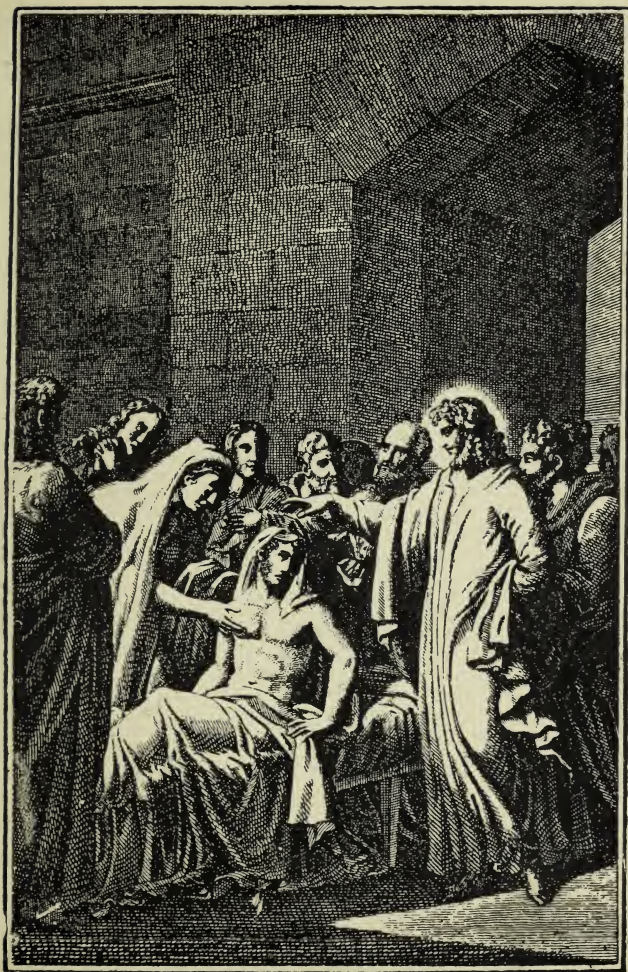
The sun was slowly descending toward the west, a signal that the hour had come for the sad procession to move. The orator Rabbi headed it. For, as it moved, he must proclaim the good life of the dead. He was followed, if the means allowed it, by the wailing women, and they by the pipers. For the dirges of the latter were to be intermingled with the wailings of the former. These, also, must now and then lift the covering from off the corpse that, at this signal, the company might renew their cries of lamentation. Then came out the widow, leading him, as Edersheim beautifully remarks, to the grave whom she had brought into life. Next came the bier on which, in an open coffin, lay the corpse, over which was spread a loose covering. It was carried by the nearest relatives, who, however, divided their office as pall-bearers with the company in succession. Then came the two torch-bearers holding their flambeaux aloft. After them came a large concourse of citizens. This shows the high regard in which the mother and son were held.

For, while their religion demanded, as a sacred duty, that friends give high respect and honors to their dead, the attendance of neighbors was voluntary, and was regarded as a special mark of esteem.

On through the streets, slowly and sadly the procession moved. Out through the city's gates it had passed, and was on its way to the burial ground when it was met—unexpectedly, as is seen in the “Behold!”—by Jesus, and the crowd following Him. He was coming along the road from Endor. All processions must give way to a funeral. But now the Prince of Life had met the victim of Death, and Death must yield to The Life. Before the two crowds had met, the loud cries and intermingled notes of mournful music had told Jesus what was coming. And when the singers and pipers had passed, He, whom Luke, here, calls The Lord, saw the weeping widow, and, though uninformed of them, at a glance comprehended the facts. Alone, so a widow, following a young man, so an only son, and weeping very bitterly, for desolate, indeed, was her heart and home, these facts showed Him, all that He, a Son Himself, and full of affection for a mother who loved Him tenderly, needed to know. By the power of His boundless sympathy, He entered into that mother's grief. “He had compassion on her,” as He had had upon the leper.* But man, as a conscious being, can never be merely the means, as would

[*Mark i, 41. See page 138.]

have been the case, had this mother's joy been the sole end of the work Jesus was about to do. More than this was in His mind. Were not, also, before it the spiritual awakening of the young man, the effect upon beholders and others, the training of the Twelve, and—for it was a public miracle—the giving of an illustration, His first one, of the relation of “the Kingdom of the Heavens” to the realm of death? His compassion first, then these things, determined Him, as filled by The Spirit to raise the dead. “Weep not,” said He, in tenderest tones, to the woman. He then went up to, and, regardless of the ceremonial defilement from the touch of the dead, which (this touch and death) Rabbinism had clothed with such terrors, touched the bier. Thus He would stop its bearers. They, awed by the majesty, blended with tenderness, of His appearance and movement, at once stood still. In the April preceding He had declared before the Sanhedrim, “As The Father raiseth up the dead and quickeneth them, even so The Son quickeneth whom He will.” He had already quickened souls. Now, He who had declared at that same time that “The Son can do nothing from Himself, but what He seeth The Father do,” received an intimation of His will to quicken this dead body. With matchless grandeur, and with an authority which Death regarded, He addressed the corpse: “Young man, to you I say (*soi legoo*), arise (*egertheeti*).” The dead heard the voice of The Son of God, and lived. That word which had sent healing to the diseased,



JESUS RESTORING THE WIDOW'S SON TO LIFE.

soundness of flesh to the leprous, nervous and vital force to the paralyzed, now, the very first time that Jesus was in the presence of death, sent the life currents streaming through every part. It was the audible expression of the invisible agency of The Spirit by which the soul was restored to the body and re-animated it. Instantly every organ resumed the exercise of its accustomed functions—the lungs to heave, the heart to beat, the blood to circulate through the arteries and veins, the mind to think, and the tongue to move. The young man sat upright (*anekathisen*), and began to speak. It must have been to him like one waking out of a profound slumber: Where am I? What does this mean? Who is this? And some answer he receives in Jesus' act. For before, as yet, he has fully and clearly taken all in, Jesus, who, by His act, had acquired a right to him exercised it in giving (*edoken, He gave,*) him back to his mother. This completed her joy. Not long was he in leaving that bier, in being free from the wrappings, embracing his mother, and in receiving the congratulations of his friends and neighbors. And as with a gladness of which we can have but an imperfect impression, he and his mother returned to their lowly home, surely there sprang up in their hearts a faith in Jesus by which they were saved, which shone more and more to the perfect day, and with it a gratitude and love imperishable.

But Jesus tarried not to receive their gratitude.

Nor did He ask it from them, nor ask them to become identified with Him or with His cause. On He went. We hear of them no more. And when we next meet Him, He, while still continuing His labors in this part of Galilee, is being interrogated by certain disciples of John. But before we further follow His blessed footsteps, a word as to the miracle itself, and as to the impression which it made upon the beholders and others, may not be out of place.

We ask the reader to recall what has been said about Jesus' public miracles.* This was one such. It was not wrought either in answer to prayer, or as a response to faith. One unsought, and wholly unexpected, it belonged to that class which was to be "accompanying signs" (*secmeion*) of Jesus' Messiahship. And that, although not found in the list of those mentioned in prophecy, it was so regarded by Him, is evident from His mentioning the raising of the dead as one of the "signs" given, in His answer to John, whose question was, "Art Thou He who should come (Lk. vii, 29)?" And if we view this fact in the light of His words spoken before the Sanhedrim in April,† we will see that He connects this act with His Sonship. Thus did He widen the range of vision of the Twelve. They knew that He had power over demons and disease, and authority, also, to forgive sins. They had heard Him

[*See Part I, pp. 386-400, and Part III. pp. 107.]

[†John v. Holy Life, Part II, pp. 271-277.]

declare that He was Lord over the Sabbath, and now they learn that He was The Lord (*Ho Kurios*) over the realm of death. As Conqueror of Satan He has, they see, authority to enter his realm, and power to bring back his captives. It was, therefore, a most emphasized intimation that He is Lord of the cosmos, and of its inhabitants.

The effect upon the people was very great, and very beneficial. They regarded it as an exhibition of Almighty power. The "fear of God" took hold upon them, as it had upon those who had witnessed the healing of the paralytic. This was the first natural impression. And well it might be. To see a corpse on its way to the tomb start up suddenly into life was enough to fill them with the greatest dread and awe. They had a deep sense of the felt presence of God, and would at first be afraid of Jesus. To them there would be something very mysterious and awe-inspiring about the Man who, while going through the land, carried with Him healing to the sick, and, astounding thought! life to the dead. Even had He addressed them they were too much excited and agitated to listen. The natural impulse, rather, would be to get away quickly from Him. But soon the feeling of fear gave way to one of praise. As the multitudes, who saw the paralytic rise at once a cured man, at Jesus' word, and depart filled with praise, glorified God, so did these persons. Penetrated by the holiness of Jesus' work, united to such power, they saw in it a divine

“sign.” It indicated a definite mission from God. It was evidence of a prophetic dignity. “They glorified God.” Those who had witnessed the cure of the paralytic praised God for His wonderfulness in giving such power to men. These praised Him because (*hoti*), “He had visited (*epeskepsato*, *had regarded with favor*) His people”—one reason why Zachariah had praised God thirty-two years before (Lk. i, 68); and because (*hoti*, *i.e.*, and this was proof of) “that, a great prophet is risen up among us.” And we have not far to go to discover how it came that they—the first who thus designated Jesus—called Him a prophet. Since nothing but the mighty power of God could bring back the dead to life, this Man must have come from God. And in all their history they could recall no restoration of the dead to life since the days of Elijah and Elisha. The latter, at the city of Shunem, which lay on the other side of the hill on which their own city stood, had brought back alive to the great lady of Shunem her only son (2 Kg. iv). His name and deed were living memories. He was a great prophet of God. Such, this Jesus, then, surely must be. By such flashes of power and holiness did He arouse in them, and in great numbers, not only the consciousness of better things in store than those of present misery and sin, but, also, faith in Himself to relieve them from the one and to bring in the other. They believed He was a great prophet. So they said. And this saying (*ho logos*) concerning Him, equally with His act of stupendous power, was

immediately spread abroad in all the region round about. The Nain miracle was the great staple of talk. So was the Nainites' manner of thinking and speaking about Jesus and this work. All Galilee was filled with its fame. The story passed (*exelthon, went out*), beyond the provincial limits. On through Samaria it went to Judæa, where, as elsewhere, it filled all minds with amazement—an indication of the progress in the development of Jesus' work. On still it went through Peræa, until it passed within the gloomy walls of Machærus, and reached the noble sufferer, who there was paying the price of his fidelity to truth and to God. It was brought to him by disciples who still were allowed to visit him, and who told him, besides, of all the wonderful things which Jesus was doing.

This brings the illustrious John again to our view. And this view gives an exhibition of infirmities in him very unexpected—proof at once of his great honesty of purpose, and of the sincerity of the writers.

According to the chronology which seems to us the most satisfactory, John had now (about August, A. D. 28,) been in prison since March, a period of about five months. From that prison he never expected to come forth alive. Death had no terrors for him, but the confinement chafed his spirits. For thirty years had he lived in the freedom of the wilderness. For eighteen months he had, on the banks of the Jordan, or in the province of Judæa, addressed great crowds, baptized the penitents, and announced the coming of the Messi-

ah. Then he was in his element. He was free. He was doing good. He was happy. His labor, as his position, was of the very highest order. It was sweet, and life was glorious. But now, bound with chains, shut up in a dungeon, and shut out from the world except the occasional, permitted visits of his faithful and loving disciples, he suffered from depression of spirits. He was not a weakling. To find such, one must go, not to a prison where one is immured for opinion's sake, but to a king's palace. He was a brave and heroic soul. Burdensome and wearying as imprisonment would be, he could bear it manfully, and all sufferings without flinching or complaining. The dungeon walls could not cage his free spirit. Nor could they hinder his communion with God.

But while he cared not for himself, he could not be indifferent to the full success of the great work of his life. This seemed to have vanished into thin air, and his life to have been in vain. A few followers were still faithful. But the crowds had scattered, and seemed indifferent to his fate. Worse still, so seemed He, whom on the highest day of his life he had pointed out as the Son of God. From Him he had never received a word. He could not understand it. He began to be perplexed. Then—not on account of himself, but of his work—despondency began to settle down upon him as it had once settled upon Elijah, and has since, at times, upon many a great and heroic soul. It is an experience not strange to any deeply exercised

believer. As, from time to time, John's disciples reported (*apeengeilen*) to him all that Jesus was doing and saying—His miracles, words, calling of the Twelve, the Sermon on the Mount, and the profound and widespread impression that was being made—his dejection became most profound, his perplexities most intricate.

The Nain wonder brought all out. It must have fully satisfied him that Jesus possessed the power of God. By an infallible sign He had been Divinely authenticated to him as the Son of God. That fact he could no more doubt than he could his own ministry. Hence, not Jesus' mission any more than his own. His faith in Him as The Son of God was still firm. This was shown in his putting his question to Jesus Himself, and in Jesus' answer, which was given always, but only, to faith. And the putting of the question publicly, and in the presence of the crowd, was a public recognition of Him, and an attestation to Him as the One of and to whom he (John) had testified at Bethania. And more, was it not an official act to which John was, perhaps, unconsciously, moved by the Spirit?

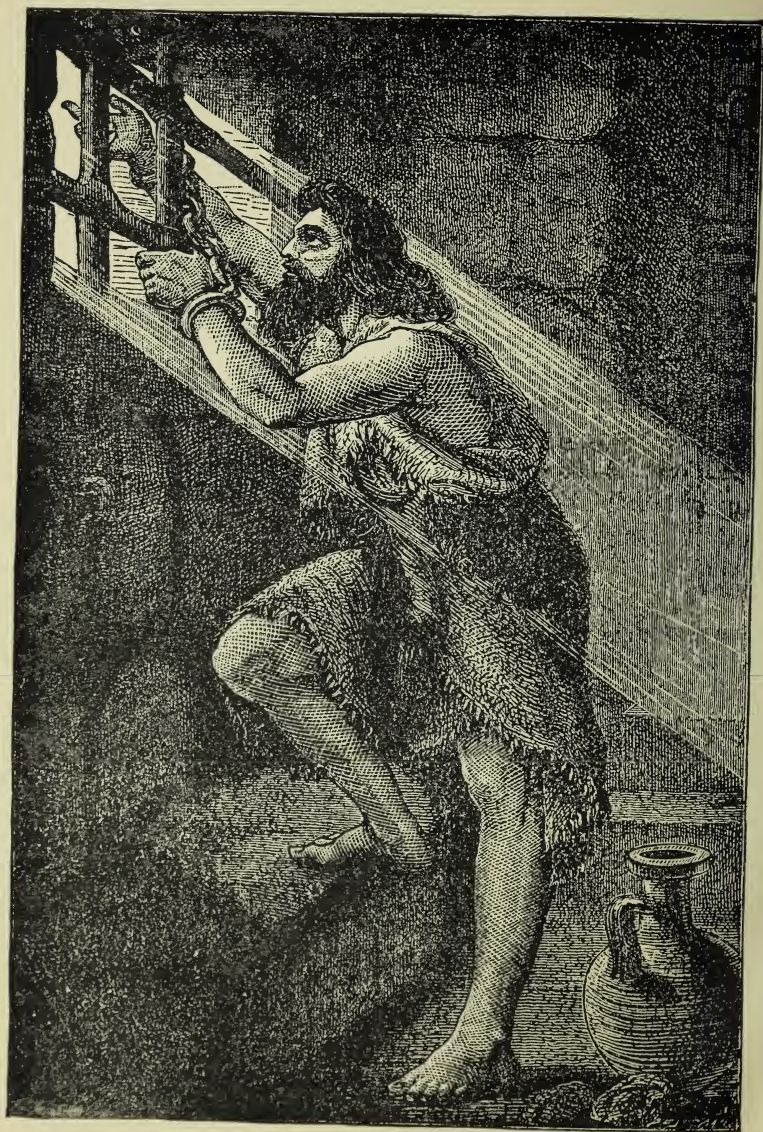
But this firmness of faith only made his difficulties more perplexing. Jesus had raised the dead. Is it any harder for Him to get me out of this prison than it was to get that young man out of the prison of death? If not, why am I left to languish here? Or, is He indifferent to my fate?

The conflicts thicken, the gloom becomes more heavy. He had, as Divinely instructed and appointed,

announced the approach of "the Kingdom of the Heavens," and of the Coming One. He had declared, authoritatively, that the winnowing fan was to be in His hand, and that He would baptize the nation with the Holy Spirit and with fire. He could not deny that Jesus was doing great works (*erga*). But if He be the Coming One, why are they not accompanied with the winnowing fan? Where is that fan? Why is not the Kingdom introduced? Where are the precedent judgments? Where is the baptism of The Spirit, and of fire?

John saw two comings of The Messiah predicted by the prophets. But seeing not clearly, apparently, that both belonged to one Person, he may, in his perplexity, have been disposed to accept the popular recognition of two Messiahs, one a Prophet and Sufferer, the other a King who would establish the Kingdom. He knew not exactly, so it seems, in what light to regard Jesus. His course had been patient and humble, His work modest, and its progress slow. Were all the Messianic prophecies to be fulfilled in Him? Why, then, does He appear in the prophetic, and not in the kingly character? Why, instead of introducing the Kingdom, does He keep on journeying here and there? Why does He not manifest Himself as King, in a sudden, overwhelming and glorious way?

His mind was becoming tempest-tossed. His enforced inactivity and present want of a clear understanding of all the facts were bringing on, with de-



"JOHN CALLING UNTO HIM TWO OF HIS DISCIPLES SENT
THEM TO JESUS."

pression, indecision, the rising murmurings of impatience, and the first appearances of those misgivings, and of that temporary eclipse of faith—owing to human infirmity—which, if not removed, might become a settled distrust. He was conscious of a lapse from energetic faith. What he was experiencing, he found to his own unspeakable horror, was that which Jesus expressed as being offended (finding an occasion of stumbling, *Grk.*) in Him.

His agony was becoming unsupportable. The prison of doubt is, he is finding, infinitely worse than the prison of Machærus. He cannot get free from the latter, but he must from the former. One, only, could open those prison doors. His action, like every action of his life, was straightforward and manly. Calling two of his disciples, he, through them, sent to Jesus a direct and honest question.

They at once started. Where they found Jesus is uncertain. He was still on His third circuit, and, perhaps, yet in the vicinity of Nain. As it would require some days for the news of the Nain wonder to reach John, and for the messengers from John to reach Jesus, their meeting with Him must have been some days after that miracle. They found Him busy in His work, and surrounded by crowds. In that presence and hearing, and in a manner somewhat rude, they delivered their message: "John Baptist hath sent us unto Thee, saying, 'Art Thou He that should come, or look we for another?'"

What was the idea that lay in John's mind when he put this question? That, we must seek for from the words themselves, and from Jesus' answer. The position of the *Su, Thou*, it being first, shows that it is emphatic. Thou, the Jesus whom I baptized, and pointed out as The Son of God—art Thou *Ho Erchomenos, The Coming One*? This was the title which John gave to Him of whom he was the forerunner (Matt. iii, 11), and which he used, after Jesus' baptism, when he designated Him as that One (Jn. i, 15, 27). Was not the idea in his mind now that which was in it then? And was this not the same as that which was in the people's minds, and in Jesus' mind subsequently, when they and He used the term? When He made His public entry into Jerusalem (April, A. D. 30), the rejoicing crowd cried out, "Blessed is *Ho Erchomenos, The Coming One*" (Matt. xxi, 9). And this title was connected with the King and Kingdom. For the cry was, "Blessed be the King coming, &c.," and "Blessed be the Kingdom coming, *erchomenee*, &c." This Kingship was connected in the people's minds with Israel. Was not the cry, as was the movement itself, based upon a prophecy which speaks of the coming of The King (Zech. ix, 9; Jn. xii, 13-15)? Was not, then, the term, *Ho Erchomenos*, a popular designation of The Messiah as King? Was not this the idea in John's mind in the designation? And did he not get it from Mal. iii, 1?

But in Jewish expectation, this term was invariably

used in reference to the Messianic age—the *Athid labho* (literally, *the prepared for to come*; and the *Olam habba*, *the coming æon*—when the Messiah, by the assumption of, and vindication by, His power, would set all things right.* John's question, then, was, Art Thou The He who is to establish the Messianic Kingdom in outward power and glory?

In his idea as given in the title, John was right. Jesus' reply, as His own use of the title, shows this. And in each case He used it of His Kingship and second coming, and, in one of them, in His relation to Israel (Matt. xxiv, 30; xxvi, 64; xxiii, 39; Lk. xiii, 35). But the distinction between His first and His second comings, so clear to us, was obscure to John, if he saw it at all. He seems, in his perplexities, to have forgotten that Jesus' rejection, with all its consequences, was involved in his own. Hence, seeing no present evidences of kingship, he was more perplexed: not as to Jesus being both "Lamb" and "Son" "of God," but as to His being the Coming One, *i. e.*, King. "Art Thou He? or, *prosdokoomen* (conjunctive mood), *are we to*, or *shall we look for another* (*allon*, Lk.) a second one (*heteron*, Matt.)" Is there another one to succeed you who will, through theocratic judgments, introduce "the Kingdom of the Heavens?"

Jesus at once recognized John's deep perplexities and agony of soul, and their source. They came not

[*Edersheim's *Jesus, The Messiah*, vol. 1, page 668.]

from wavering—"he was not a reed"—nor from the fear of personal consequences—he was not like a pampered inmate of a palace. He needed spiritual light, invigoration and comfort. His great need must be met at once. And what Jesus did and said had reference—not to the disciples: there was nothing in His actings or sayings that would be to them an answer: but—to John alone: "Go, and tell John," &c. He wanted a direct affirmative reply. Once only—to the Samaritan woman—had that expected word been spoken. The answer must, but that word could not here, be given. And for the wisest of reasons. The question had been put publicly. But from the very high nature of the attributes and office of Messiahship, the right to it could not be established to human judgment by a mere claim or assertion—this confuted itself—nor by mere human testimony. Being a miraculous dispensation, it could be proved to the Jews only by—as we have already shown—the prophetically promised miraculous evidence. Thus the people must, thus only John could determine, whether Jesus was He who Moses and the prophets had said should come. And since He could not withhold from His dear imprisoned forerunner that which would calm His agitated mind, and comfort his troubled heart, He gave the answer and, though in an indirect, in a most satisfactory way.

The messengers found Jesus in the midst of His miraculous activity; and He gave His answer from His work at the time. "In that same hour," and in

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Witness of Jesus to John.

the presence at once of them and of the people, "He cured persons of infirmities and plagues, cast out demons, gave sight, as a precious gift (*echarisato*—a magnificent word,) to the blind"—credentials all, prophetically announced (Is. xxxv, 3), of The Messiah. They were, hence, assurances most ample to John, that Jesus was the *Ho Erchomenos, The Coming One*.

Then turning to the messengers, Jesus said, "Go, and tell John what you have seen and heard: the blind see, the lame walk, the deaf hear, the lepers are cleansed, the dead are raised, and the poor, both outwardly and spiritually—the helpless mass that crowded around Jesus, delighted to hear Him preach Messianic deliverance—have to them the gospel preached." Then, perhaps, recalling Is. viii, 14, He added a Beatitude, as precious and important as any one given in His Sermon on the Mount, "and blessed (*makorios, happy,*) is he who shall not," through erroneous impressions, "find occasion of stumbling in Me"—*skandalisathai, hurt oneself by stumbling*.

Part of Jesus' message was from an ancient prophecy which connects certain evidential marks with the coming of "your God," *i. e.*, of The Messiah (Is. xxxv). By these words John's attention would be directed to that prophecy. In its light he could see from the facts in Jesus' personal history, sent as evidence, that He (Jesus) was The Messiah. Then, in reading or recalling the prophecy, his mind would light on the words: "Strengthen ye the weak hands, and confirm

the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come.....He will come, and save you." In reading this passage John would see that Jesus was sending him a message full of inexpressible tenderness, comfort and support. It conveyed to John Jesus' high regard for him, His warm and loving sympathy with him, in a most delicate way, and in a manner that could not in any degree compromise him with his jailer. And it had the desired effect. For, after John's burial, "his disciples went and told Jesus." It chased away all his doubts and misgivings. It strengthened and enlarged his faith. He saw clearly, he grasped firmly the fact, that Jesus was the *Ho Erchomenos*. In the gladness of his heart he was no longer troubled by any perplexities as to his imprisonment, but calmly awaited his fate, which soon afterward came.

We return to Jesus. As John's messengers, with Jesus' message to him, were starting from Him, but while they were still in sight, Jesus began (*herxato*: the verb shows the solemnity of the discourse,) at once to pour forth the fulness of His heart. He would promptly remove any unfavorable suggestion which John's question might have started. He spoke with deep emotion, and in the very highest style of oratory. In a discourse which was, by anticipation, His funeral oration over the murdered man, and which addressed alike understanding, imagination, curiosity, conscience and heart, He gave His testimony to the high character

and worth of, and to the exalted position occupied by, His honored forerunner. And what an address! It is solid in its trueness, manly in its tone, noble in its spirit, pure as the air of heaven in its freedom from all taint of fulsomeness or adulation, and priceless in its value. When He (Jesus) was before the Sanhedrim, in April, A. D. 27, He had, in His "he was a burning and a shining light," given him a noble tribute. Now He recalls to their memory images of John in the brilliant period of his career. And through this direct appeal to their own knowledge of his life, He vindicates his character, and shows his exalted position. "What," said He, "went ye out into the wilderness to see (*theasaithai*, to gaze at)? A reed"—such as grew abundantly on the lower banks of the Jordan—"shaken by the wind?—*i. e.*, a wavering, fickle, irresolute man, easily influenced by circumstances? But what went ye out for to see (*idein*)? A worldling, with heart set on soft (*malakois*, delicate to the touch,) clothing—a mark of effeminate persons—and dainty fare,* luxuries both of Herod's court? To these questions Jesus gives no direct answer. But both similes imply that each hearer answered, in thought, that John was inaccessible to such influences. And their going out to him was proof of the impression which he had made, and of their recognition of him as an extraordinary person.

[**Truphee*, luxury, the word means the breaking down of body and mind, and rendering one effeminate.]

And He was. The fibers of his character were of the strongest materials, and firmly knit together. He was no inconstant, nor voluptuary, whose one thought was to exchange hardship for ease. Inured to a life of hardship and privation, sufferings and imprisonment had no terrors for him, and could not shake his convictions, nor turn him aside from his course.

Having vindicated John from the suspicion of inconstancy, Jesus goes on to show the importance of his mission. But (*alla, no, on the contrary,*) you went out into the wilderness to see, and you saw, a man, and a prophet. A man in the highest and noblest meaning of that term. And a prophet certainly (*nai*) he was, (the first time John is so called), greater than all previous prophets; yea, and more than a prophet. He was the prophesied messenger of Jehovah, going before His face to prepare His way before Him.* Subject himself, and vehicle of prophecy, he saw and pointed out the great Object of it. He that is so highly honored as to be thus associated with The Messiah, can be no ordinary person. Nor is he: "for verily I say unto you, that of those born of woman"—*i. e.*, men ordinarily descended,—"none is greater than he"—greater really, and in reputation, and greater, also, in Heavenly greatness and in being honored of God. Jesus, conscious that He, Himself, was introducing a life far higher than the most exalted element of Judaism, and knowing that

[*The T. R. quotation in both Matt. and Lk., is not exactly like either the Heb. or Sept. of Mal. iii, 1, but is a free rendering of the Hebrew.]

John stood at the turning point between the old ages and the new, went on to say, "but notwithstanding, he that is according to its standard, least in the Kingdom of the Heavens, is," because John belonged to the old theocracy, "greater than he." Greater, not in personal purity, faithfulness, position, work, or merit. For, who, in high personal excellence and prophetic dignity excels him? But greater in this, that he has a spiritual insight into the nature, development, and blessings of the Kingdom of God; in this, that the element of the higher life, fully given in it, was wanting in the theocracy; and in this, that the person enjoys peace in the finished work of Jesus, can, by faith, live by and feed upon Him, and specially greater in this, that he looks for His second coming. And in these facts we see an explanation of John's unsteadiness of faith. But even this comparative greatness will be only for a time. For, from Jesus' words to John, "suffer it to be so now"—spoken at His baptism—it is clear that when the Kingdom comes John will occupy in it a place higher far than that occupied by millions.

Then follows two words which have occasioned much discussion. With timidity, therefore, we give that which seems to us the best interpretation.

These verses, Matt. 12, 13, stand in the midst of a record of facts, and should be so regarded. From Moses to John the law and prophets prophesied of the coming Kingdom. From the days of John until, and only until now, *i. e.*, from the time when John Baptist

began preaching until that day when Jesus was speaking,* the Kingdom of the Heavens *biasetai* (pres. tense, pass. voice,) is *pressed upon*. This may mean that it is pressed against by, or that it is pressed upon, something. The narrative says nothing of an assault upon it during the period spoken of. But if we interpret Matthew's version by Luke's later one (xvi, 16)—the one written for Gentile churches: "the Kingdom of God is," not *biasetai* but, "*euangelisatai, preached.*" we see that the idea is, the Kingdom "is pressed upon the attention of men." And so it was by both John and Jesus. And as a result of this—so Jesus' hearers would recall—a powerful movement in favor of it had begun. This was apparent in the crowds which had attended John's ministry and His own, to hear their words, and in those believers like the nobleman and the friends of the paralytic, who, by the force of faith (the *biastai*,) had seized it as if spoils (*harpazousin*). They had pressed (*biasetai*, Lk. xxi, 16, and here the verb must be taken in the middle sense,) into it. The way was open. Every one was free to enter. And many had already pressed through the gate into it.†

[*In Luke xvi, 16, the period embraces the whole of the present dispensation.]

[†After carefully weighing the words in the light of all that preceded in the life of Jesus up to this point, this is the conclusion which we reach. The words have no reference to the church, but to the Kingdom, which very soon was virtually, and later openly, withdrawn (Matt. xxi, 43). I am aware, in reaching that conclusion, that the verb, *biasoo*, found here only in the New Testament, gives, in the ten places in which it is found in the

At this point there was, it would seem, an agitation in the crowd.* The people and the publicans present, when they heard Jesus, having been baptized (*baptis-thentes*) of John, rejoiced at this testimony to him, and in Jesus' word concerning the Kingdom. They justified God: that is, they approved His judgment concerning the condition of the nation, and its need of repentance, and His sending forth His messenger, and then His Messiah, and His affirming His purpose to introduce the Kingdom of the Heavens. And His practical justification they saw in the conduct of Jesus' followers, called by Him (Lk., vs. 35), "the children of wisdom." They justified God, and this, they now, in some way, signified.

Not so the Pharisees and lawyers present. They had rejected John's baptism and testimony, and himself. Though a priest's son, he was, to them, no priest, no rabbi, no prophet. He was the wild man of the mountains, whose fanatical doings and sayings

Sept., the idea, when it refers to persons, of inimical violence (see Sept. of Gen. xxx, 12; Ex. xix, 24; Deut. xxii, 25, 28; Judg. xix, 7; 2 Kg. v, 23; Sir. iv, 29, xxxi, 24; 2 Macc. xiv, 41); and, also, that the thirty-three times in which *harpazoo* is used in the Sept., and the only four times elsewhere that it was used by Jesus, it indicates sinful force. But if the reader will examine those places, he will see that this is the sense which the whole context demands (Matt. xiii, 19; Jn. vi, 15, 28, 29)—a sense which the context and previous facts will hardly allow in this place.]

[*Luke's vs. 29 breaks the harmony of the discourse. Its whole form and diction are historical and reflective. They seem a parenthetical insertion of Luke's. See Alford, *in loco*. Lange, Meyer and Godet regard the words as part of Jesus' discourse.]

had unsettled people's minds, and alienated their hearts from the authorities, and had thus done much mischief. And Jesus who had just now pronounced his eulogy, was, as they regarded Him, a man of the same stamp. And all this they now, in some way, signified.

Thus, such is Luke's reflection, they rejected (*eetheteesan, annulled,*) God's counsel (*boulee*) with respect to and against themselves (*eis eautois*). They had, by their own act, frustrated that counsel which was designed for their recovery and salvation, and this act would become the instrument of their destruction.

This action showed that though John's activity had ceased, the hostility against him had not. Those Pharisees and lawyers knew full well from prophecy that the introduction of the Kingdom was contingent upon the coming of Elijah first to restore all things. Did they wish that Kingdom to come? It was not too late yet. John had been preserved in prison to await the influence on the public mind of Jesus' ministry, and of His testimony to him. Thus was his own testimony enhanced and enforced. And now Jesus makes to them, as to all present, and through them to the nation a last appeal: "If ye will receive (*dekasthai,*) him, *he (*outos, this one*) is Elijah who was for to come (*ho*

[*The object of this verb is not in the Greek text. And in neither the Syriac nor Vulgate versions is it supplied. The nearest noun is John, at the close of the preceding verse. If any word is to be supplied it should be "him," and this is found in the margin of the Revised Version.]

melloon ercheetai, who shall come)—a word which rests on Mal. iv, 5, 6. Receive him, and he shall be to you under the dispensation of law, as the Elijah foretold (Mal. iv, 5, 6,) is to be under the dispensation of grace. He will then restore all things, and to you as a nation, 'the Kingdom of the Heavens' shall come.'"*

[*Was John Baptist Elijah?

1—In the annunciation of his birth it is expressly said, "he shall go before him in the spirit and power of Elijah," but it is not said that he should be Elijah (Lk. i, 17). And it is clear that the angel did not intend to indicate that John Baptist was to be Elijah: for, (a), he gave not a quotation from prophecy, but something new (vs. 19); and, (b), gave as the name John, not Elijah; and, (c), from the very character of the promise itself, as to, (1), John's character, and, (2), his mission. And Zachariah thus understood the angel's word. And John, surely, when he learned this fact from his parents, would not confound his own personality, nor fail to mark the form of the phraseology.

2—His mission and ministry were foretold, as a voice, and, as a messenger (Is. xl, 3; Mal. iii, 1). And these prophecies were applied to him by Matthew (iii, 3), Mark (i, 2), by himself (Jn. i, 23), and by Jesus (Matt. xi, 10; Lk. vii, 27). And his mission was to prepare the way (Mal. iii, 4). But his name is not mentioned, as was Elijah's, and the successful result of his mission (Mal. iv, 1; Matt. xvii, 11). Besides, Elijah was to come in his own person, but John was a new existence. And further, by no honest interpretation can the prophecy of Malachi (iv, 5, 6,) be exhausted by the appearance of John.

3—The Jews in John's day believed that Elijah might appear under another name, or that another prophet might be sent in his place (Jn. i, 21). But when John was directly asked, "Art thou Elijah," he said, "I am not" (Jn. i, 21). This question concerned the office-fulfilling as well as the reality of the person. And John's answer says, I am not in name, person, office, in any sense whatever, Elijah. And the people, while regarding him as a prophet, never once recognized in him Elijah.

4—While Mark (i, 2,) and Jesus (Matt. xi, 10), and possibly Zachariah (Lk. i, 70), applied to him the prophecy in Mal. iii, 1, neither the evangelists nor Jesus ever applied to him the great Elijah-prophecy in Malachi (iv, 5, 6). (Over.)

This remark must have caused a sensation. For the first time had Jesus spoken of John; and to suggest the possibility of his becoming Elijah, with all that that word indicated to his hearers was, indeed, a profound surprise. Instantly would the Pharisees and lawyers indicate their hostility. Jesus' next word shows that He saw that the rejection of John would not be recalled, that the hostility to John would be followed by hostility to Himself, and that He, hence, could not then be to them then the Coming One, nor then introduce "the Kingdom of the Heavens."

Then passing from John to that generation, which neither John nor Himself could satisfy, He raised a question of perplexity: "Whereunto shall I liken this generation?" And in the whole range of similes He finds none which so strikingly illustrates their conduct as the playing of children which he had so often seen in the streets or market places of Nazareth. Upon the sports of childhood, He looked with a kindly eye. But not so on men who, in childishness, were but grown-up children. And such was this generation. It was like

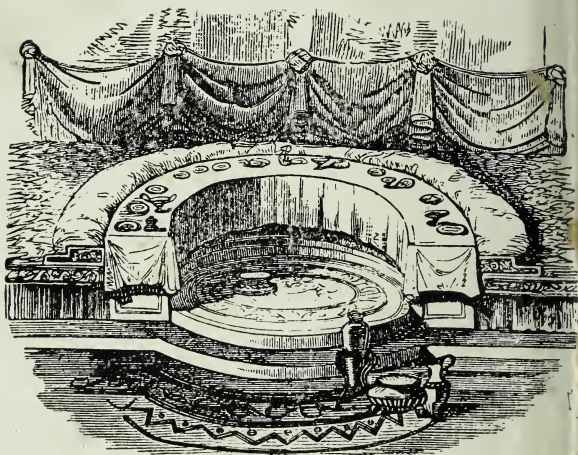
5—Jesus, in the address given in Matthew xi, quotes and applies to John, as fulfilled in him, Mal. iii, 1. Strange, that in an address intended to set forth John's greatness, he should, if John be Elijah, make no allusion to the special Elijah-prophecy. More strange, if applicable to John, when such a word would have deeply moved those who regarded John as a prophet. And most strange, when the very question, as to Himself as the Coming One, was connected in the prophecy with the coming of the Messiah.

This note embodies the facts on the question thus far appearing in the narrative. But it will come before us again.]

a lot of children playing a game of two parts, which represented scenes in the common life of grown-up men. One part of the play was an imitation of grown up people giving expression to joy, and the other part an imitation giving the expressions of sorrow. The boys divided themselves into two groups, one group to lead, and the other group to respond. The leaders first piped, or played the flute, as at weddings and dances, and their fellows were to dance. Then the leaders mourned, and their fellows were to lament, *ekopsasthai*, *beat on the breast*, sign, this, of deep grief. But in the play the fellows who were to respond were out of humor, and ugly. Thus each part of the game was foiled by the ugly part of the other side. The former called unto their fellows in a complaining tone, "We have played the flute unto you, and ye have not danced; we have sung dirges unto you, and ye have not beaten the breast." And this generation, said Jesus, is like those children in their mock wedding and mock funeral plays. They are so occupied with their ill humors with each other, and with their childish sports, that they have no interest in serious things, no matter how presented. John came to them, the stern preacher of righteousness, and his manner of life corresponded with his preaching. Both were a new sensation. And for a time they were willing to rejoice in his light (Jn. v, 35). But the light was too bright. They soon tired of it, and continued in their sport. He hath, they said, a demon. Jesus came

cheerful and social. He mingled freely with the people, and brought to them the promises of grace and the joys of salvation. Then they gauged Him by an ascetic standard, and still continued in their sports, giving as a reason why they would not allow Him to turn them from their play, "He is a gluttonous man, and a wine-bibber, a friend of publicans and sinners"—a baseless charge such as that of John x, 20. Thus through their being wholly occupied with their childish diversions, the efforts of both John and Jesus to lift them up into a nobler and a truer life had failed. The people were moved, but the rulers rejected John. His ministry, hence, as to the nation, was a failure. And Jesus had failed, as to the nation's heads, on the alleged ground that He was the friend of publicans and sinners. Him too, the rulers would reject, and so His ministry, as to the nation, also, would be a failure. But though that generation thwarted the purpose of God as to itself, it could not as to the world. Infinite wisdom had formed it. And by all her children, *i. e.*, all who hear and believe, is Wisdom justified—in their pressing into the Kingdom and in their lives. And God's justification by them is the condemnation by them of that generation.

Jesus annointed by } The discourse which we have
a nameless woman. } just studied was delivered, if
Luke vii, 36-50. } we follow Luke, in or near some
city; perhaps Nain, or some city in the region of Nain.
In that city the following incident occurred: A Phari-



AN EASTERN DINING-ROOM.

see named Simon who had heard the discourse, and had marked its impression upon the multitude, knew not exactly what to think of Jesus. He was conscious of respect and a certain degree of friendliness. He could not doubt that Jesus was a "Teacher." But was He more? He had already come into serious collision with many of the cherished ideas of his sect. Was He right in this, or wrong? He would study Him more closely. He invited Him to eat with him.

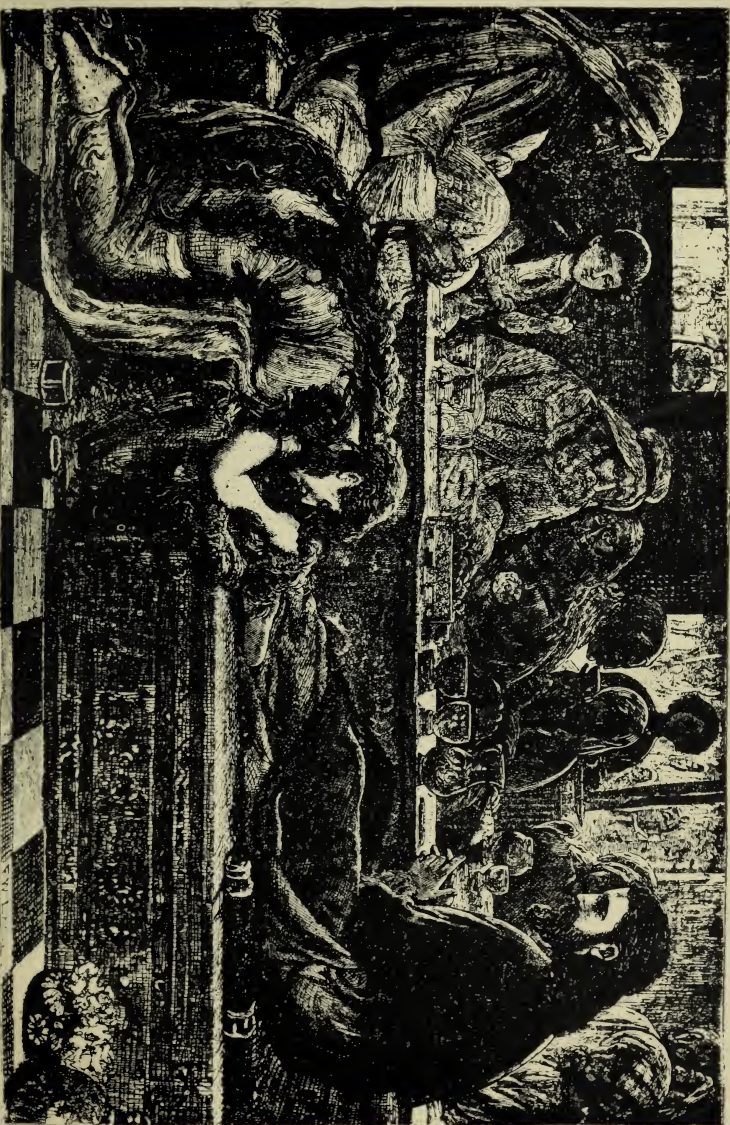
This invitation Jesus accepted. And soon He and the other guests were reclining on the couches around the table, their left elbows resting on the triclinium, and their unsandaled feet extending from it out into the room. Unexpectedly a woman entered, whose character was well known to the citizens. She was "a woman in the city," which was "a sinner," in the technical Jewish sense of the word (Jn. viii, 7, 1).^{*} Her beauty had been her bane. Later tradition has identified her with Mary Magdalene. But for this there is not, in the Narratives, the slightest evidence. And it would ill comport with the decorous bearing of Jesus in all His movements to have admitted into the companionship of intimate assistants (Lk. viii, 3) one who had ever been such a woman. She had entered "from the open courtyard, up the veranda steps, through an ante-chamber, and by an open door into the reception room and dining hall." Entrance may have been free

[*The Cod., Sin. and Alex. have "a woman who in the city was a sinner."]

to all, because, where Jesus was, the concourse of the crowd could not well be prevented. But such an appearance would be a breach of Jewish customs, and a shock to Jewish feelings. But in this action her motive was of the highest, and no false shame, no fear of man held her back. She held in her hand an alabastron—a very fine flask, usually made of fine white gypsum. It was filled with a fragrant and costly perfume (*muron*), called Polyeton, the *foliatum* of Pliny.* She passed directly to where Jesus was reclining. She stood behind Him. With her bursting tears she began to bedew His feet. Having no towel, she unloosed her hair, and with it wiped His feet. Then she kissed them—an oriental mark of special reverence. Then opening the alabastron, by breaking the neck, she annointed His feet with the fragrant perfume.

Gratitude occasioned this extraordinary outburst of feeling. It was love pouring itself forth in one mighty flood. Her entrance was an act of great courage, but greater the courage of this act. She had seen and heard Jesus. Under the power of His gracious words she had been drawn to Him, to penitence, and to an inextinguishable desire for pardon and for purity. She, as a sinner, had taken her place before Him as The Saviour and her sins had instantly been forgiven (*aph-eoontai*, perfect tense), her soul had received life, and her body, healing. As she consciously accepted and

[*Edersheim.]



THE NAMELESS WOMAN WASHING JESUS' FEET WITH HER TEARS

saved sinner, she knew all this. As such, further, she longed for the fullness of life and blessing. She, hence, sought the first opportunity to express her gratitude and desires. This now occurred. Nothing could keep her back. The benefits which she had received were priceless, and her gratitude knew no bounds. Bringing with her all that she had—heart, person and wealth—she had now come into Jesus' presence and had thus shown her appreciation of His love.

So quietly and quickly had she shown her regard, that neither host nor guests had recovered from their surprise until after all had been done.

Then the aroused feeling of the Pharisee against Jesus took shape. He had no heart to rescue the perishing, to help one to get out of a life of sin. He saw the whole matter only in the light of his own regard for public opinion. Thus he judged Jesus most unfavorable and unfairly. Within himself he said, If this Man were a prophet (prophets were supposed to know by insight what others knew as facts), He would have known who—*tis*, referring to the name and family—and what manner—*potapee*, referring to the character and conduct—of woman this is that toucheth Him: for she is a sinner. That touch was proof that Jesus was no prophet.

But Prophet He was, and more, The Saviour of the lost. And such He, to Simon, proved Himself to be. He showed the man that He had read his thoughts. In the most simple and satisfactory way He vindicated the honor of the woman in the act, and His own in permitting it. In gentle tones He said, "Simon, I have somewhat to say unto thee." "Say on," said Simon. Then in a way than which nothing can be finer, and by an illustration rich in suggestion and self-appli-

cation, He made Simon a witness against himself, and, out of his mouth, a justifier of both His (Jesus') own course, and that of the woman. A money-lender (*daneistees*), said He, had two debtors, one of whom owed him ten times as much as the other. And when they had nothing with which to pay, he graciously forgave (*cherizomai*), them both. Which will love him most?

Simon, answering, according to Jewish notions—so much for so much—said, “I suppose he to whom most is forgiven.”

“Thou hast judged rightly,” said Jesus. Then He turned to the woman, and addressing Simon, who had thus far, it seems, avoided looking at her, said, “Seest thou this woman? Into thy house I entered, but thou (thy, and thou, emphatic,) gavest Me no water for My feet, no kiss of welcome, no oil for anointing”—all marks of respect, of welcome, of affection. And their conspicuous absence shows what you think of Me, and that you feel yourself little indebted, because you have, you think, received little good. “But this woman since the time I came into the house hath not ceased to wash My feet with tears, wipe them with her hair, and anoint them with fragrant and costly perfume.” She hath made up for your omissions. She hath done the honors of the house. She, in all this, shows how she regards Me as her Benefactor. She, on your own reasoning, Simon, feels that she has been exceedingly benefited in the remission of her sins, and is for it exceedingly indebted. “And I now tell you that her many sins have been forgiven (*apheoontai*, perfect). And a proof of this fact you can see in these acts which evidence much love.”

Then turning to the woman, He said, “Thy sins have been forgiven thee”—*apheoontai*, perfect tense, indicat-



A PHARISEE.

ing a present state of forgiveness, the result of an act of forgiveness accomplished in some time past.

Murmuring thoughts at once began to arise in those at the table, such as those that arose when Jesus pronounced the palsied man's sins forgiven. These might disturb the woman's rest of mind. And Jesus, as if not regarding, while noticing, these murmurs, renews to her the Divine fact, of which she had the warrant and the witness in her heart: "Thy faith"—the fountain from which love flows (Matt. xxv, 34-40; 1 Pet. iv, 8; Jas. ii, 13)—"hath saved thee; go in peace." And out she went into the light, God's gladness filling her soul, to begin that new and nobler life which flows onward into the sunshine of Heaven.

Jesus continues His circuit, going toward Capernaum. He is attended by the Twelve, and by certain women. Lk. viii, 1-3.	}	It is not certain whether Luke here speaks of a new circuit, or the close of the third one.
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The time-data, "afterward" (*kathexees*) are indefinite. But if, as seems most probable, it was the continuation of the third circuit, it was His journey homeward to Capernaum. But the progress was slow, and the labors unceasing. He went from village to village, as well as from city to city, bestowing—so the *kata* indicates—particular care upon every place. And in every place He was preaching (*keerussoon*,) and announcing the glad tidings (*euangelisomenos*,) of the Kingdom of God.

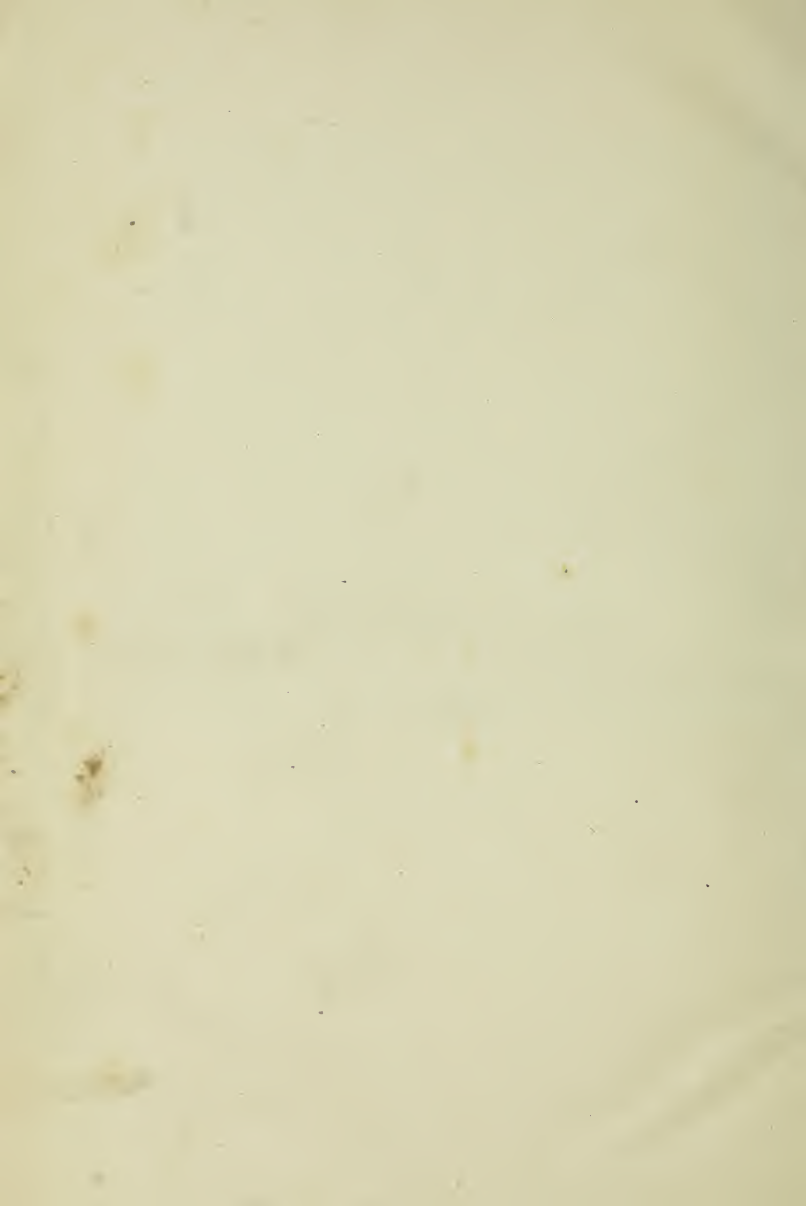
The manner of Luke's introduction, "it came to pass," indicates that this movement was a marked epoch in Jesus' ministry, and in the development of His work. And so it was. Silently, but most surely and

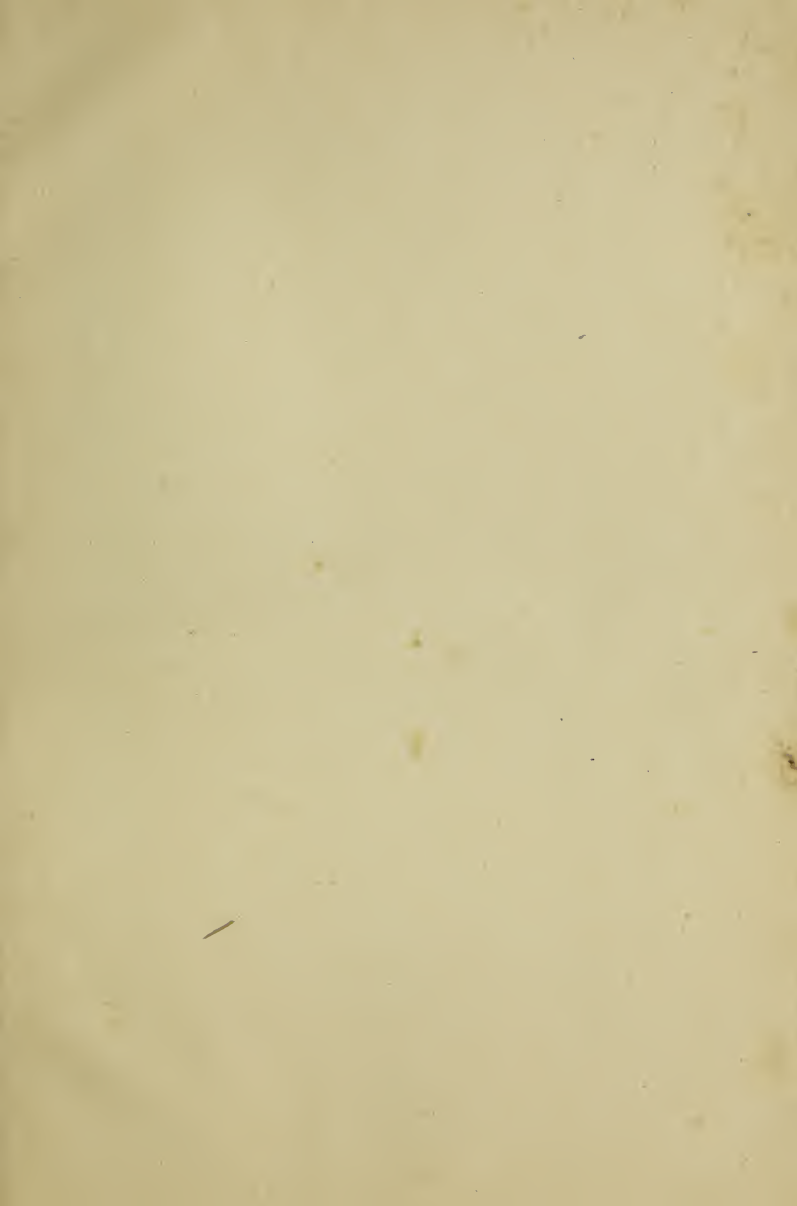
most healthfully, had He been revolutionizing human thinking. When His first few disciples saw Him at Sychar talking with a woman they wondered. But now, under His training, they, without shock or surprise, see not only publicans, but women, also, associated with Him in His work—a fact which shows Jesus' high regard for them, and His strong confidence in the purity and faithfulness of His followers. "The Twelve were with Him, and certain women, also"—living witnesses of His redeeming love. And well might woman have the most exalted views of Jesus, and be heart and soul in His service. He was the first to affirm and defend her claims to dignity, respect and co-equality with man. His words concerning her, and His laws respecting marriage, have done more to elevate and ennoble her than all other teachers and agencies besides. He restored her to her true position. He ever regarded her as worthy of, and treated her with, the highest respect and most considerate tenderness. He was the first one who gave a knowledge of the strength which she possessed, showed her that she had a true womanly interest and place of service in His movement. She soon saw with true womanly instinct His interest in, and regard for, her. She felt herself drawn to Him. And His whole deportment towards her, as suppliant, sinner, helper or host, was marked by such simplicity, purity, gentleness and honor, as to win her confidence and esteem, and link her to Himself and to His cause. From that day onward woman has occupied a most important and honorable place in both the annals and historic development of His cause. And all His intercourse with woman was such—as Guisot beautifully remarks, that nowhere did the Godhead manifest itself more winningly.

Among those women who accompanied Him on this, and perhaps on subsequent journeys (Mk. xv, 41), were three whose names are perpetuated, and one of whom has a most illustrious position. Joanna, mentioned again most honorably (Lk. xxiv, 10), was the wife of Herod Antipas' steward, Chuza—who may have been the nobleman, whose son Jesus had healed, early in His ministry. Another was Susanna, *the lily*. The third, and most illustrious, was Mary, called Magdalene, from her birth-place and residence, Magdala, a city on the western shore of lake Galilee. All had been healed of evil spirits and infirmities; and all felt love. She, too, had been demonized. But hers, as the number seven indicates, had been a case of exceptional terribleness. The divided consciousness, the wretchedness of despair, and all the phenomena, mental and moral, were in a peculiarly aggrieved form. The repetition of the fact in the Gospels shows not only how intimately associated the fact was with herself in the minds of the first believers, but, also, how deep and wide-spread was the sympathy with her. The Lord had set her, as well as the others, free. Her gratitude was deep, lasting and expressive. She, with the others, found her blessedness in following Him—a companionship which brought at least two of them into close relations with Salome, and with the mother of Jesus. They were ladies of high social position, and of competence if not affluence. It was the custom of Jewish ladies to contribute to the support of Rabbis whom they revered.* And these noble women ministered (*diakounein*, served with pecuniary assistance,) out of their private funds, (*hyperchonta*,) to the needs

[*Jerome on 1 Cor. ix, 5.]

of Jesus and the Twelve. And, as, in imagination, we see this company as it journeys, what an interest does the scene awaken, and what a charm does it throw over the life of Jesus on earth. He and the Twelve clad in the simple but becoming tunic—His, perhaps, like the one which He had on on the day He was crucified, woven from the top throughout. Their feet were shod with sandals. But they had no shoes, no two coats, no walking sticks, and no money in their purses. Following, at a becoming distance, were the women veiled, ready to minister to their necessities. It was the inauguration of the christian family circle, and a beautiful sight. He, the Mighty One, ministering to others from the riches of grace, yet not ashamed of His poverty, and allowing these women to minister to His and His disciples' needs. He feeding, was fed on, the love of His people. He gave to, He received from, them the reciprocations of pure and helpful affection. And it may be that it was at this time that He spake that word which The Spirit, through Paul, has preserved for us, "It is more blessed to give than to receive."









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